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infinite onion

issue 14

january 97

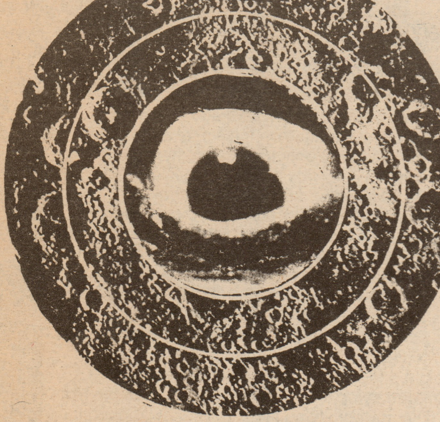
· news blerbs · Australia's war on Bougainville · Berlin squat evictions · alternative economies · alternative identification · portuguese prison unrest · writing to prisoners · kids' power in Copenhagen · politics of theft · vibrations , clumping and other side effects ·

from :Onion c/o T.M.
PO Box 1032
colorado springs, co 80901
usa

to:

Infinite Onion

issue 14



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Infinite Onion
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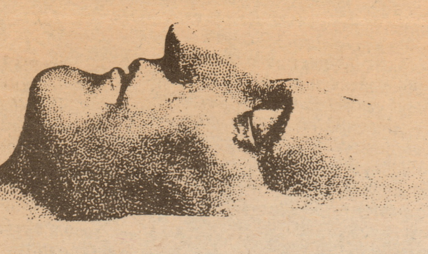
usa

The novice often comes with the question :"What does Infinite Onion mean?" Quite simple, it is a sporadic creation. it grows and shrinks, magnifies and deletes itself, Infinite Onion takes on different forms which at times bearing no resemblance to each other. Observers sometimes take note of the inconsistent nature of the Infinite Onion. The Infinite Onion considers itself magically political. Political being the relationship one has with the world, being politically aware means you know how your words bite, you know in which ways social games hurt and heal, that your behavior topples the domino pieces in the direction which you push them, it means that not worrying about "political" things is a political act which will have an effect on someone. Magical being the power to act in ways no-one expects. It is love over will. It involves ways of thinking and acting which are extrapolitical. It involves bending linear thinking. Projecting desire. Magic is colour, coincidance and chaos. The Infinite Onion says put the world on its head! The Infinite Onion is in league with Pan and Loki, Eris and Bakunin, with tickle and burn.



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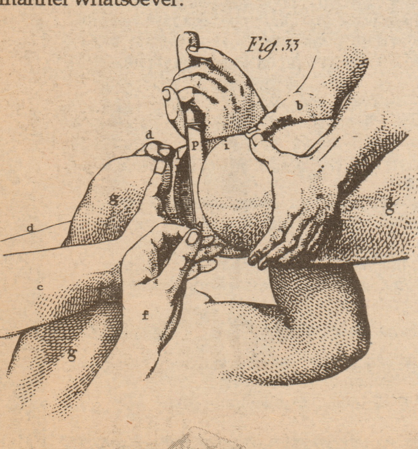
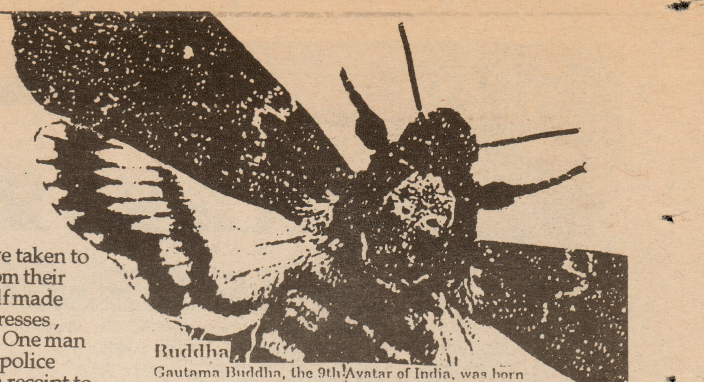


When one lacks a sense of awe,
there will be disaster.

WERDS

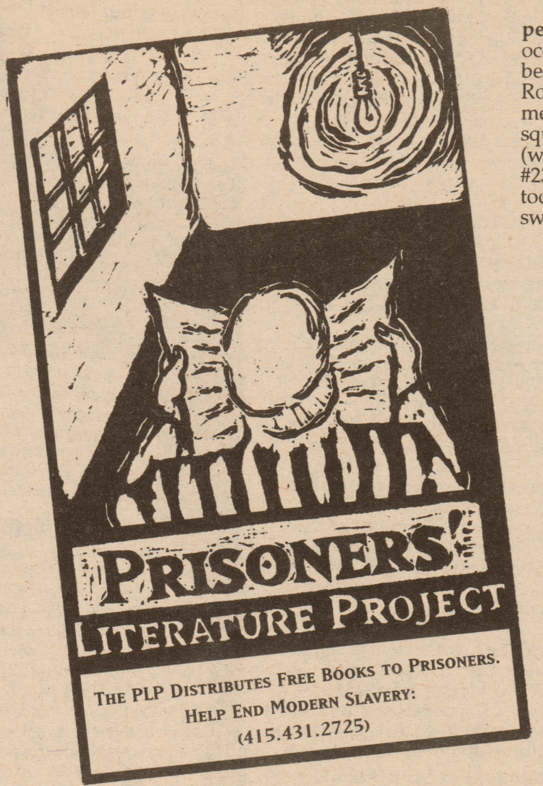


WERDS

After almost three years I'm back in Colorado Springs to visit. Wide roads , fresh air , mountains, it feels like a fresh change more than a return to the familiar. Living in Berlin where I've been off and on for the past year or so, the law of clustering has reached an insane extreme. No corner of the city allows you both to be free of the confines of being in a building and to be free of the sound of cars, the sight of cops , the visual attacks of billboards , neon signs and other distractions / confinements. Though somewhere in all the shit I find my own way of being , my own forms of interactions with others, despite all

the shit around. Still the city drills its sounds into my head. I go walk , try to find a park , try to walk somewhere where there are no sounds of traffic but as much as I walk , search out isolated places , the city's buzz is everywhere. The words of the city scream from every sellable surface. The legal inhibitors seemingly omnipresent ; when you think you've found space to breath it's only a matter of time before you discover camera silently watching , a car with lights off across the park, the two men looking out of place , both with that one walkman headphone in ear. Clearheadedness is not at home in Berlin, neither is focus. A million things to do, a million trains to jump on. Too distracted and immersed in reaction to even look for space to create , to focus my Will and energy into what I feel I do strongly.

So I come back to the Springs to regain focus enough to do another Onion and to see what's happening with long gone friends most of whom I've heard nothing about or from since I left. I step out of the car , walk across the too too familiar street run into too familiar old friends before even crossing the street. Like I had never left. Within the first hour my inquisitiveness brings me barrages of news , most of which I'm completely unprepared for. Marcea lists off the dead. Shot at party , killed accidentally, shot by friend, shot self, several junked themselves to death, heroin making its biggest comeback in years taking its share of people down with it. The Springs used to be the safe place to come for people trying to kick. In the same way that Colorado Springs doesn't have that element of constant omnilateral psychic attack that big cities do, you can also go just about anywhere free from getting "bodybagged" having some asshole or other constantly push the shit in your face. Apparently now junk is more abundant everywhere. Instantly a good 10 or so friends of mine are erased from existence. Switched off like in binary. Last time time they existed , now they don't. No in between , no fading. After the initial shaking up most of them are gone and I've come to terms with it. As fucked and ridiculous most of these deaths were , the only one that really keeps hitting me hard is Jim , stabbed in his sleep again and again til he died. His image won't leave my head , makes talking difficult when he reappears in conversation or daydream. Several days after hearing the news , his image would vividly fill my head blocking out the streets people sounds . Whenever I walk over the Bijou bridge from downtown into the neighborhood

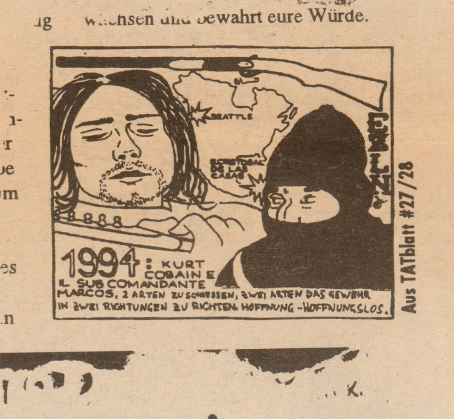


where he last lived before I left , near where I'm staying at now, he comes. His ghost makes a dark silhouette against street lights tall as a lamp post, getting out of his car, radiating this jolly warmth, laughing his laugh. When he comes to me like this I feel him like he hasn't been erased. Lingering in a way that death hasn't been able to completely wipe him out as it has all the others.
So some people are gone, but there are so many babies. And babies from proud fucking parents who don't hide from the world when they get kids. I can't help but get excited to see my friend's children that I know they will probably follow a good path, seeing traces of their parents in them. My previous dogma against breeding crumbles like dust when I sentimentalize over my friends children.

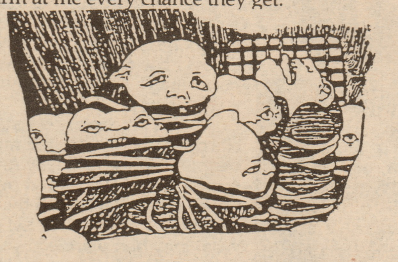
Otherwise in the Springs, Cops have taken to violently pushing the "homeless" from their homes under bridges , destroying self made shelters and shanties, stealing mattresses , blankets , sleeping bags and jackets. One man was robbed of his winter jacket by police after he proved unable to produce a receipt to prove his ownership. Always remember to keep your receipts! Around the park cops have also taken to beating people and have a "Mobile Command Unit" stationed for further activity. And in response the city remains its typical tranquil self. People for the most part are hardly fazed. When its mentioned , a typical response registers something like :"Well, yeah cops are always pretty lame", which to me sounds very much like people don't hear anything but me saying that I don't like cops, while I'm actually saying that there is an immediate problem with cops occupying downtown beating up and fucking with young and homeless people, which somehow won't fit into people's thinking structure. Talk about news I hear from Mexico , of hoards of "dissapeared" teachers , mayors and activists taken by the Mexican army which to me is significant and disturbing. Again , I feel like mentioning something like this even among similarly minded friends in the Springs , to be way out of social context. People humour me the way they would humour their wingnut friends speaking about the texture of clothing worn on space missions. Again the same formula response is that yeah, governments are pretty fucked. That there is somewhat of a qualitative difference between a fucked up government that has been shooting and dissapearing its people in large numbers and one that doesn't , doesn't hit a nerve. That this is happening doesn't even stir people in the

alternative scene here, the bulk of which is stubbornly apolitical and doggedly ignorant of most things happening outside of the context of their social circles. Punk shows, fetish balls and techno parties are where people's heads are at. And suddenly I feel quite a bit alienated from most people I know around here and remember always being on

the defensive living here, lots of explaining things to people who don't absorb it. This is one of the big differences between here and Berlin or for the most of Europe for that matter. Not having to explain where I'm coming from , that people around me just seem to share more or less a general concensus view.



peculiarity # 23: The incredible increase in occurrences in the number 23. What used to be sort of an in joke for Burroughs and Robert Anton Wilson readers took on new meaning while living in house #23 , as my squiggle tatoo came out as an encrypted 23 (which I got when i was 23 years old), taking #23 at the post office, flight number 23 which took me directly to highway 23 etc. Now 23s swarm at me every chance they get.



Cookie Cutter Christs

The story of Jesus was copied from earlier mythologies. It is cut from the same fabric as many other ancient superstitions. Following are nine of the more than 20 Savior/Sun gods who were said to be born of a virgin and sacrificed to save humankind.

Mithra
The birthday of Mithra, an ancient sun-god born of a virgin about 600 BC, was celebrated on December 25. Magi brought gifts to his birth. His first worshippers were shepherds and he was followed in his travels by 12 companions. Mithra was slain upon a cross in Persia to make atonement for humankind and take away the sins of the world. His ascension to heaven was celebrated at the spring equinox (Easter).

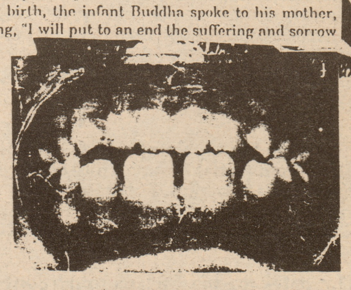
Mithra celebrated "Last Supper" with his 12 disciples. The Mithraists observed weekly sabbath days and celebrated the Eucharist by eating wafers marked with a cross. He was the great sun-god of the Roman world, the most powerful pagan faith in the Empire.

Mithra was born in a cave just as Jesus was. The words of St. Paul, "They drank of that spiritual rock, and that rock was Christ," are borrowed from the Mithraic scriptures; for not only was Mithra "The Rock," but one of his mythological acts (also appearing in the acts of Moses) was the striking of the rock, which water came from.

Attis
Attis was born of a virgin mother named Nana, in Phrygia, sometime before 200 BC. He was hanged on a tree, died, rose again, and was called "Father God."

The Attis Cult became prominent in Rome about the year 204 BC. The festival of the death of Attis was celebrated yearly from March 22 to the 25th, and its influence on Christianity is undeniable, for in Italy, Gaul and Phrygia, the early Christians adopted March 25th as the date of the passion of Christ.

Buddha
Gautama Buddha, the 9th Avatar of India, was born about 600 BC of the Virgin Maya, or Mary. His incarnation was accomplished by the descent of the Holy Ghost upon Maya. Some Buddhists believed that soon after birth, the infant Buddha spoke to his mother, saying, "I will put to an end the suffering and sorrow



of the world." A mystical light surrounded the infant.

Buddha performed miracles, was crucified, and he descended into Hades (hell) to suffer for three days, and then ascend into Heaven.

In Hinduism, the word Avatar means a god coming down in bodily form to the earth; incarnation.

Indra
Indra was born in Thibet in 725 BC. His mother was a virgin of black complexion, hence his was of the ebony hue, as in the case of Christ and some other sin-atoning saviors. He descended from heaven on a mission of benevolence, and ascended back to the heavenly mansion after his crucifixion. He led a life of strict celibacy, which he taught was essential to true holiness. He inculcated great tenderness toward all living beings. He could walk upon the water or upon the air; he could foretell future events with great accuracy. He practiced the most devout contemplation, severe discipline of the body and mind.

Quirinus
Quirinus was a Roman savior born in the year 506 BC of a virgin mother. When he was crucified by King Amulius, the whole earth is said to have been enveloped in darkness, as was said of Christ.

Horus
Horus was born of the virgin Isis in Egypt around 1550 BC. He and his mother were of dark skin.

Horus as an infant received gifts from three kings, and was crucified on a cross. There are about 200 close parallels of the careers of Horus and Jesus Christ.

Krishna
Krishna was the eighth Avatar of the Hindu Pantheon and is said to have lived about 1200 BC. The parallels between the life of Krishna and the life of Jesus Christ, as related in Christian anthology, are so close that some scholars believe that Christian writers copied their account from the Hindus.

The history of Krishna is contained principally in the Bhagavad Gita, the episode portion of the Mahabharata fable. The book is believed to be divinely inspired, like all other bibles; and the Hindus claim for it an antiquity of 6,000 years.

Krishna was born of a virgin, Devaki. An angelic voice from heaven announced to her: "In thy delivery, O favored among women, all nations shall have cause to rejoice." Krishna's birth in a cave was heralded by a star. He was visited by wise men who brought him valuable presents. In the Apocryphal Gospel "Protoevangelion," a work attributed to James the brother of Jesus, we have been told that the Christian Savior was also born in a cave. Krishna began speaking to his mother shortly after birth. Jesus also spoke to his mother shortly after birth, saying, "Mary, I am Jesus, the Son of God."

Hundreds of precepts uttered by Krishna display a profound wisdom and depth of thought equal to any of those attributed to Jesus Christ.

The birth of Krishna occurred while his foster father Nanda was in the city to pay his taxes to the king. King Kansa sought the life of the Hindu Christ by ordering the slaughter of all male children born the same night as was Krishna. Krishna performed numerous miracles in Mathura and was crucified.

Quexalcote
Quexalcote, a Mexican god, was born in 587 BC of a virgin mother by the name of Chimalman. Hers was an immaculate conception, just like the Virgin Mary's.

Many striking counterparts to the story of Jesus are found in Quexalcote's sacred biography: his 40 days' temptation and fasting, riding on an ass, purification in the temple, baptism and regeneration by water, forgiving of sins, being anointed with oil, etc.

He was crucified on a cross, with two thieves being crucified with him. He was put to death, buried, descended into hell, and resurrected on the third day.

Adonis
The god Adonis was born of a virgin mother called Ishtar (Easter), depicted like the Virgin Mary with her divine child in her arms. Likewise, she was hailed as the Queen of Heaven.

Adonis was regarded as both the son and husband of his mother Ishtar, as God the Father and God the Son. This Babylonian legend is an archaic version of the Christian nativity story—God the Son incarnating as Jesus, while at the same time he is God the Father. (Was Jesus both Son and Husband of the Virgin Mary?)

The worship of Adonis (Tammuz) was quite popular among the Semites of Western Asia around 2000 BC. Adonis was crucified, and resurrected. He was sacrificed as was Jesus to save humankind.

BLERBS

The Earth First! Action Update is an infopacked newsletter covering actions and commotion surrounding radical environmental movement mostly on English territory. Mine came with an insert introducing Earth First! to newcomers. To subscribe , send a Minimum Contribution of £4 not in cash , cheques made payable to Earth First!. Larger donations help them send out more info, answer letters and giver free subs out to libraries, grassroots & community groups, free information networks etc. Much of the blerbery below was appropriated from their latest. Write : Dead Trees EF!, Box 25, 82 Colston St. , Bristol BS1 5BB, UK

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The Free Saptal Campaign is fighting for the release of Saptal Ram who is serving a life sentence for defending himself against a racist attack. For more details, and to see how you can help, send an SAE to: Free Saptal Campaign, 101 Villa Road, Handsworth, Birmingham, B19 1NH.

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The dates for the International Earth First! Summer Gathering have been provisionally set for the week of 7th-15th July 1997. Any major problems with these dates or if anybody has any ideas for a suitable site telephone: 0113 262 9365.

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People allegedly associated with the **US radical ecological publication Live Wild or Die! have been targeted by the authorities.** One person has been continually targeted by the FBI who have also been harassing his parents. For more information contact: Katuah EF! Tennessee Valley Faction, 1414 Highland Avenue, Knoxville, TN 73916, USA.

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LAMB ACTION On Tuesday 12th November, the Lloyds And Midland Boycott campaign (LAMB) decided that 'the listening bank' needed a hearing aid, so paid a visit to the Head office of the Midland Bank. The anniversary of the Dili massacre in East Timor highlighted Midland's role in funding Hawk aircraft to Indonesia. Midland Bank claim that they 'do not fund weapons or items of an offensive nature' , yet since the 1980's have funded arms and 'defence' equipment to, among others, Indonesia, Iraq, Jordan and Turkey.

Inside the bank LAMBers locked on to turnstiles to prevent the lifts being used, read out eye witness accounts of the Hawks bombing of civilians; had a die in; blocked the entrances and generally caused a scene for five hours - during which time the people at the top were curiously 'not available for comment'. The pressure will continue as long as Midland are prepared to let millions of pounds of British taxpayers money prop up arms sales at no risk to the bank. More actions planned for next year, and remember, it's soon AGM season again. For more details contact LAMB on: 0161 274 4665.

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ANTI McDONALDS DAY

Two hundred of McDonalds UK stores were leafleted during October as part of the second Day of Solidarity With McDonalds Workers, and the twelfth World Day of Action Against McDonalds. There were protests in around twenty five different countries around the world, from Japan to Argentina. In North America alone about thirty cities were covered, including two rooftop demos where people locked themselves on and unfurled banners.

Meanwhile in the McLibel trial the closing speeches have started and are due to be finished by 18th December, after which the judge's personal verdict will be expected sometime in early 1997. If you would like to join the Adopt-a-Store network in preparation for the Victory Day of Action on the Saturday after the verdict contact the McLibel campaign on: 0171 713 1269.

AIDS is the title of a pamphlet compiling a mountain of information , mostly articles taken from various papers and journals, attempting to prove the creation of AIDS as a government biological warfare project. Plenty of dirty dealings and bloody hands exposed here. The publishers also put out a similar looking pamphlet entitled Fascism. $2 ppd from Awaken , PO Box 581, St. Petersburg, FL 33731-0581

Wild and Free is an introduction to British wild foods. It's got various recipes and useful tips on utilizing stinging nettles, dandelions and acorns complete with thano-psychedelic graphics. Its free for a SAE (donations welcome) from c/o Nuisance Value, Box 61, Wallasey, Merseyside L44 8HX, uk

BURN THE BASE

On Saturday 2nd November people from all over came to Faslane Peace Camp ready to confront the nuclear menace. Unfortunately heavy rain prevented the enthusiasm required to hold the workshops that had been planned to take place. Guided tours went both to the fence and gates of the base doing both the day and night. As well as this the Fence Liberation Front were apparently out in force.

On Sunday 3rd about thirty people descended upon the Ministry of Defence owned land surrounding the Coulport Nuclear Missile Depot. MOD Police Dog handlers forced people to leave - but it was rumoured the FLF had been out at play again!

Monday 4th saw a day of good actions starting at 6am with around fifty people marching to the north gate of the base. Once arriving at the gate an effigy of a Trident Submarine was burnt. Every car entering the base was blockaded, the workers were talked to and the police outwitted, with only two arrests. In the afternoon a group of people piled into a van, drove up to the open North Gate and eight people ran into the base. They were arrested quickly and charged with Breach of the Peace and breaking Faslane, Coulport and Rhu Narrows bye-laws.

The weekend concluded with a party and Guy Fawkes celebration both in the camp and at the base. As a final gesture for the weekend rockets were fired at the base! Get yourself to Faslane for the first weekend in every month which is the perfect chance to take direct action against the base. They want to see these monthly camps grow so why not take some time to head up there for a while. For more details contact: 01436 820901.

karma is dogma

OXFORD STREET PARTY

On 31st October Oxford had a Halloween Street Party. They knew this one would be different being the first party during the week, during the winter and during the night.

On the day, just before 6pm the drizzle stopped and the sky cleared in true Street Party spirit. A couple of hundred people had gathered at the Plain, with bagpipers and drummers providing music. Suddenly the Rinky Dink Sound System appeared from the other end of the roundabout and everyone went mad. After a few minutes the crowd surged round the roundabout to take Cowley Road, known as the backbone of 'alternative' Oxford.

The bus and traffic diversions set up by party goers were taken over by the police (we later foundout that there were some tooled-up riot vans nearby just in case). Within thirty minutes the Virus Sound System arrived and started setting up, then suddenly Desert Storm Sound System arrived, parked across the road, and opened up the side of their lorry to reveal speakers pumping out techno! The crowd loved it and a blinding party started with people dancing on bus shelters, on top of the sex shop, roofs and even on the street!

There were about 300-400 people at first but by around 10pm it was at least 600, and in total well over 1,200 joined in. About 11.20pm the sound systems were turned off, they then tried to move off to Port Meadow for an after-party party, but instead the police escorted them out of Oxford, and tried to get people's names and addresses.

For more information contact: Oxford Earth First! Box E, 111 Magdalen Road, Oxford, OX4 1RQ.

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THE HUNGER GATHERING

In mid-November, fourteen people from the UK travelled to Italy to be part of a global gathering of farmers, campaigners and activists. They came together (despite the efforts of the United Nations, Italian officials and NGO's) to have a counter conference in opposition to theofficial World Food Summit, and to address the real issues of the current food crisis. The Food and Agricultural Organisation (FAO) summit was a joke, with governments and giant food multinationals such as Cargill, Nestle, Ciba Geigy, Unilever etc. promising, through biotechnology and free trade, to create food security.

There were various ideas about what the Hunger Gathering should attempt to achieve. Only a few had one objective - to shut down The Food Summit. Easier said than done.

Attending the Hunger Gathering were over 300 people including representatives from the Zapatistas, the Indian farmers union, the KRRS, as well as many others from all over the world. There were workshops, exhibitions, performances, demonstrations and actions throughout the week.

Helicopters constantly surveyed the squat, plain clothed police infiltrated meetings and took photographs of people entering and leaving. The Food Summit itself was guarded by 4,000 armed police and security. The political police even telephoned the squat to say that they were closely watching the British activists, that they knew their names and what they had planned.

Inside the summit, press conferences were disrupted by naked protesters revealing 'The Naked Truth' about biotechnology and free trade, sending the security into instant panic. On the streets Hunger Gathering participants protested with a black gag march and monuments were decorated with rotting flesh and bones - all pretty symbolic and surreal! Lessons were learnt by those that attended and next time they will be better prepared!

The most impressive thing to come from the gathering however was the incredible network of activists and campaigners from all over the world who are sharing information, tactics and building campaigns together. Our common understanding being that we need to regain control over the way our food is produced and distributed.

For further information contact Manchester EF! on: 0161 224 4846 or A-SEED Europe on: 31.20.668.2236, e-mail: aseedeur@antenna.nl

BRIDGE BASHING

In North America an aboriginal group from the Ma Kominsing Anishinawbeg tribe has admitted they blew up a bridge in Ontario's Temagai Wilderness. The claimed that they blew up the bridge as their opening shot in the battle to prevent logging and mining in the old growth forests.

This tribe is also believed to be responsible for the starting of a fire on another bridge in the nearby Armagh Township. (From Eco-Vegan, BM Box Heal, London WC1N 3XX).

Hüttendorf is german for hut village. A few years ago I stayed in Anatopia , a hut village built on land squatted on the site of a now built Mercedes Benz test track, designed not only for military testing of equipment , but for conversion into a military landing strip in case of war. Huts were made mostly out of scrap wood and odds and ends one finds when one needs them. Not much money , not much organized support other than the solidarity of other like minded crazies who would come and help dig the moat , build the tower, be there to defend the land in case of eviction and of course submit to the full body torture of longwinded tedious meetings for which Germans are famous for, but they were alive and full of energy. Despite a ton of false eviction alarms , winter cold and a somewhat non-supportive surrounding population they tried to shove the realities of the Mercedes monster in people's' faces. But after loud and colorful marches in the neighboring town , street exhibits of what was going on in their Hüttendorf and trying to mobilize people against the test track , they were evicted. The military style attack on Anatopia found the village empty, everyone had escaped through a secret escape route, costing the pigs an enormous amount for their support of Mercedes. Shortly afterwards the village was bulldozed to make way for the progressive and of course very necessary test track. The future of expensive yuppie toys and military progress shall not be impeded. So Infinite onion did an interview, a long one , a good one , with humor. But as my luck with tape recording devices goes, the entire discussion came out electromagnetically cryptic beyond any sort of encryption. Now its years and issues later and they're gone. Fortunately there's others. So I decided to translate a flier taken from Provo Girl, which seems to be the organ of the Anti A-20 Hüttendorf near Greifswald. The Anti A20 village is intent on being a nuisance for the constructors of this hopefully never to be completed road doing more or less frequent site blockades and generally getting in the way were they can . They seem to want people to come by !

Mammoth construction sites threaten to gnaw their way from Lübeck in northwest Germany to Szcecin in Poland straight through Mecklenburg-Vorpommern, so the wills of European political and economic elite pigs. The new racetrack , known as the A 20 will give Germany's big corporations the opportunity to use their typical exploitative tactics to drop production costs even lower using Poland's cheap (human) resources. More than anything , this has to do with the security of Germany's elite , on the costs of other people (such as Poles), , and the environment , the plants , the animals . This Car mania , from which the car industry rakes in mass amounts, has already stomped out miles and miles of asphalt across natural habitat , dangerously cutting through indigenous animals' living space. Sometime or other , despite gas taxes, attacks on the environment such as these will run out of air (as will we most likely). But when public discussions about the environment do take place, it always seems to be about cosmetic changes such as catalytic converters or sound walls on highways. Instead of this eco-babble from "experts" , we need to radically change our relationship with the earth , steer it away from the Economic Factor of Nature ! A relationship with the earth without destructive exploitation.

For us Hut villages are a part of a protest movement against the recklessly destructive system and also an attempt at finding a new Unmgang with plants, animals and people. That some people aren't happy about seeing this was proven with the evictions of the hut village against the A33 highway in Dissen on January 23rd 96. The prevention of two attempts at resquatting the area show that the rulers are absolutely determined to stomp out all resistance.

OK, so despite -20c weather and all the other miserablenesses of life we are still here ! In the beautiful hut village against the evil A20. The visitors are becoming more scarce, dropping below the zero limit.
In the meantime the cement heads have shoveled their first dirt clod from the deep frozen ground. From all their previous speeches to us all they had left to say was " now you just listen to what we tell you." Half of the people present however were more interested in the pot and pan concert. But it still refuses to get exciting (seen politically , everyday is exciting here !!!!!!) , since this first shoveling movement was only meant for building a bridge to go over the highway (determining in advance the not yet approved exact route of the highway). - uhhh got that ??
After the sale of the area , where we're now at, the district government seems still confused and has to date found nobody who wants to take charge of our eviction. So it looks like we'll be having our first birthday this summer after all.
Oh yeah, January 8th we will be half a year old.!!!!!!!!!!!!!!!!
There is lots of free space here. People could still move here that are sick of life in the city and concrete or even people that just want to hang out here for a bit. Of course we don't always have sunshine, but where is there always sunshine anyhow?
There are a few things we still want to do that we are still to few for. For instance: Make a new info-film about our village, do a radio show, different working groups (like media). Some of us want to deal more with issues like consumerism and veganism , but the winter depression is in full gear. Also if many nice visitors would come, that would be very nice!!!!
quick quick pack your shit and come over !

Directions : Take a train to Greifswald, from the train station get the bus to Jarmen and get out at either Breechen or Jarmen Markt!
hitching: the hut village lies directly next to Bundestraße 96 between Berlin and Greifswald by Jarmen.

NO SHOP DAY

It seems that there were in fact two No Shop days. Many people celebrated this worldwide anti-consumerism day on November 29th, others took action on Saturday 30th. In England there were actions country-wide. Sheffield saw 50-80 people spend the day at 'MeadowHELL', one of Britain's largest temples of consumerism. Sheffield Kids Against McDonalds distributed their own leaflets there, with security's requests for them to move on ignored until they were forced to plead. Elsewhere in the shopping mall there ensued games of cat and mouse with security while the whole place was leafleted and free tea, coffee and daffodil bulbs given out to people.

Two monks were heard to be preaching from the escalators asking shoppers to "Please use up all the Worlds resources by December 25th so that you can all find eternal happiness in Merry MeadowHELL".

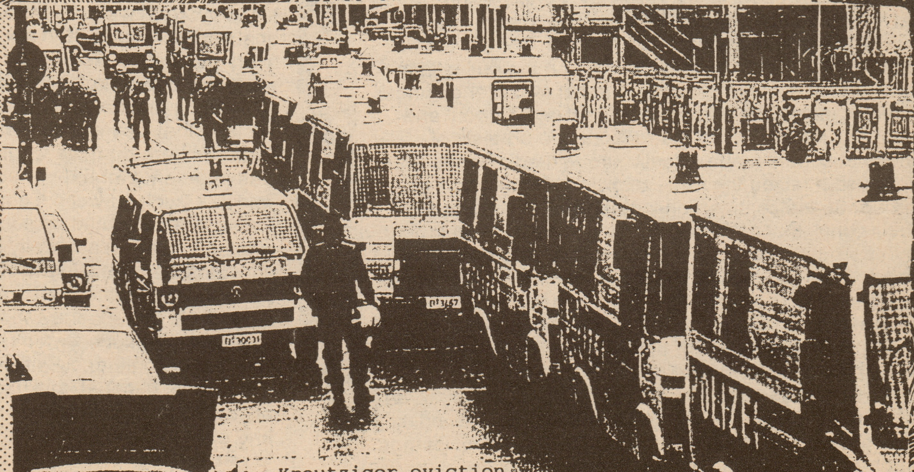
Meanwhile in Manchester, the Arndale Centre had a visit from Aliens perplexed at the levels of frantic activity based around the purchase of products, the vast majority of which seemed not only to be surplus to living requirements but had also been transported to the Arndale Centre from all over the world by burning huge amounts of precious fossil fuels. London saw a living room set up in a Kensington High Street arcade where a walking, talking TV espoused the dangers of consumerism. Later in the afternoon there was a mass leafleting and stickering of supermarkets, clothes stores, bank cash machines and London Underground. For more information write to: Enough, One World Centre, 6 Mount Street, Manchester, M2 5NS.

BERLIN 96

After almost an entire year evictions and raids of squatted houses, apartments, alternative trailer sites and info shops , police evicted the last squatted house on Kreutziger str., a move effectively pushing a bulk of the squatting scene in Berlin closer to its edge. Upon leaving Berlin end of November the streets of Friedrichshain, a district in the East where under constant police occupation. Pig surveillance and harrasment by plaincothes cops, regular and occasionally riot cops , most intense in what pigs have labeled "danger areas" around Kreutziger and radiating outwards to the rest of the neighborhood. Numerous people have come under attack by police , some being arrested and processed on made up charges after an ID control.

KREUTZIGER STRAßE

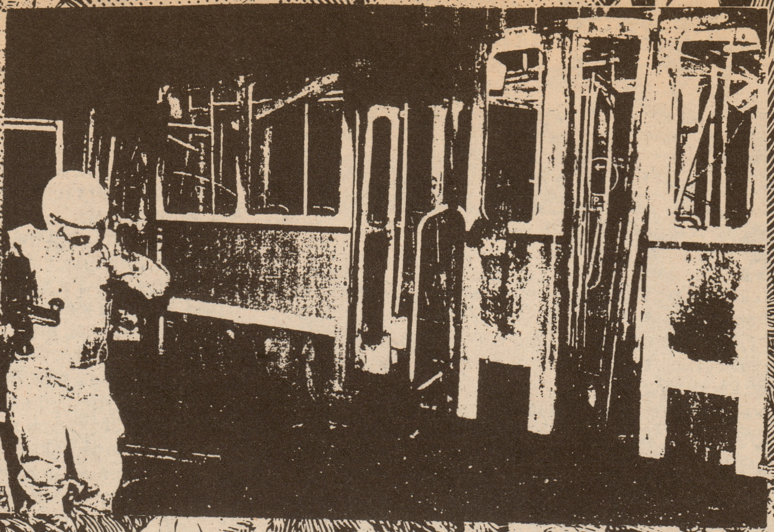
On October 29th Berlin's most infamous pig , ex-General and presently inner senator Jörg Schönbom ordered searches leading to the eviction of 3 houses in Berlin's Kreutziger Str. , a street with a healthy and diverse radical tradition and has been somewhat of a heart of the squatting community in Friedrichshain. Around 6.30 AM an army of thousands of cops cordoned off Kreutziger str. and occupied the surrounding neighborhood , with hundreds of vans , armed and masked SEK police and the usual riot police blocking off neighboring streets from traffic. After detonating their way inside using plastic explosives police ransacked the house, beat up squatters and visitors and instead of finding the terrible illegal drugs for which they where supposedly searching , found only 3 unregistered mountain bikes and a handfull of small caliber ammunition. After which they evicted 21 on the grounds of being newly squatted (the house had been squatted for 6 years) and several apartments in 12 and 13 for not keeping with their contracts. The collective occupying Kreutziger 21 had up till the eviction been negotiating with the owner over buying the house. By the end of the police action 7 houses had been searched, a couple people arrested for insulting the pigs and 4 illegal foreigners taken for deportation.



Kreutziger eviction

RESISTANCE

During the weeks which followed people pissed off about the evictions took their anger out on the city. Almost nightly roadblocks, attacks on bulldozers, construction sites , sleazy businesses, car dealerships, posh cars pushed the cities cost of eviction higher and higher. Among the most talked about actions was an attack on a tram . After pulling the emergency break directly in front of Kreutziger Str. the passengers and driver where evacuated and the empty tram torched . There were no known injuries, except to the tram itself which had cost around a million east german marks. Two days after the evictions a group of people squatted an empty building in nearby Lichtenberg. For the few hours it lasted, spirits were high and music filled the normally somewhat drab street, until the house was forcibly evicted that night. The 23 or so people who stayed inside the house were arrested and set free a couple hours later. There have also been surpizingly large demos against the evictions as well as various guerilla theatre dada actions striking at the heart of thano-beurocratic evil.



BREAKING THE LAW

The evictions in Kreutziger str. are just the latest outbreak of Schönbohm's mad campaign against squatters as well as a larger effort to rid Berlin of all elements that serve as eyesores to yuppies and politicians. Starting with the eviction of Palisaden str. last spring , Schönbohm ordered the eviction of about 15 other houses in Berlin , a hard blow for us all. From over 120 squats in Berlin after the wall fell, there are less than 10 left.

Up until recently most older squats in Berlin were protected by the "Berliner Linie" , a law more or less tolerating or protecting already established squats and criminalizing any new squatting attempts. Under the Berliner Line squatting new buildings was made more or less impossible, but for a long time it served as breathing space for some older squatted houses. However with the recent wave of mostly illegal evictions where the state blatantly broke its own laws not much is left of this protection. In one recent eviction (Kinzig str.) riot police who had shown up for the "protection" of building safety inspectors devastated the entire house, ripping out bannisters and causing structural damage to the building before accompanying the inspectors through the house who of course declared the building unfit to inhabit ; more police followed immediately to evict.

The German government has plans to move their headquarters to Berlin by 2000 and the city is undergoing a purification process led chiefly by a gaggle of jingoist politicians and gentrifiers. Walk five minutes in any given direction inside Berlin and you will run into scaffolding , (sometimes enormous) construction sites and freshly erected luxury condos / office buildings the city's front line in their gentrification war against the indigenous Ossis.

Not only squatted houses have been evicted, hundreds of people living in a trailer site along the famous East Side Gallery were also forcibly moved along to a cement paved site on the outskirts of Berlin provided by the city as a temporary site until the East Siders could permanently be moved out of town. The few who chose to accept their new home were met by angry locals intent on forcing them out. Aditionally, masses of apartments both squatted and legal have been evicted. This is pressure almost exclusively on East Berlin's suppposedly undesired population.

The houses remaining in Berlin will be very hard to replace as is getting pressured and militarily pushed out of one's living space. Its winter (apparently a very hard one) now and the city looks like its holding off till spring to avoid excessive media demonization before they send their troops back to war. In the meantime the houses still occupied are waking up early , on their toes and watching. Hopefully in vain.

continued on page four

AUSTRALIA S WAR ON BOUGAINVILLE

Bougainville is just to the north of Australia at the western tip of the Solomon Islands. About 200 000 people live on the island.

The PNG Government is making war on the people of Bougainville with guns , ammunition , uniforms and boots, armed patrol boats and helicopters used as gunships as well as airplanes - war materials supplied by the Australian trained, paid and equipped PNG troops.

On 25 January 1996, 17 PNG soldiers walked into Simbo village on Bougainville and shot 12 people dead. A mother and her 8 month old baby were massacred along with children from 18 months to 9 years old.

War on the whole population

PNG armed forces use this equipment to conduct a war on civilians as well as rebels. They have resorted to murder, torture , beatings and summary jailings to suppress the rebellious people of Bougainville. Many aspects of this dirty war have been catalogued in reports of the Uniting Church and Amnesty International.

BARBARIC BLOCKADE BY PNG

The inhumanity includes a blockade of the island by the PNG army. They try to cut off Bougainville from medicines, food, clothing and fuel. According to reputable reports from health workers and the Uniting Church, the blockade has in the last six years claimed more than 10,000 lives.

It is barbaric biological warfare on the civilian population . The blockade is illegal under numerous international treaties and conventions that have been signed by both PNG and Australia.

Over a billion tons of poisonous tailing have been dumped into the river system killing 35 kilometers of riverbank. The Jaba river flatlands have been turned into inhospitable swamps. Hundreds of hectares of forests were poisoned , felled and burnt, then bulldozed directly into the river along with tons of topsoil.

The blockade also aims to stop word of the plight of these people getting out. Amnesty International , church groups , a UN Human Rights Rapporteur and the International Red Cross have been stopped from investigating the situation on the island. Reports in Australian media reflect the briefings of PNG army and Australian government and security public relations employees. They reflect little of the experience of Bougainvilleans.

Why a War on Bougainville ?

The war on Australia's doorstep uses our taxes to try to reopen the CRA copper mine at Panguna on Bougainville. CRA's mine was the most profitable in the world. It was a bonanza for the English and Australian owners and a burden , the cause of landlessness, poverty and hunger for a large number of Bougainvilleans giving little return for their hardship.

The people of Bougainville opposed the way the mine was being developed from the start. Over the last thirty years , every effort to negotiation equitable agreement , every compromise offered, every protest has been violently suppressed.

By 1988 the people of Bougainville had enough. They forcibly closed CRA's Panguna copper mine.

Indigenous landowners, mainly women , lay down with their babies in front of bulldozers in the 1960s in an attempt to stop mining on their land. They were beaten with long batons and gassed by Australian colonial police.

The PNG government responded by sending in riot police followed by military. They have waged a brutal, prolonged war against the people of Bougainville since 1988. They aim to reopen CRA's mine and suppress other people's hopes of stopping plunder by mining corporations. Bougainvilleans want to secede from PNG to establish a government for Bougainvilleans free from international mining company domination.

Numerous peace negotiations between Bougainville and the PNG government have taken place. PNG attacks and walkouts have sabotaged them all. Talks among Bougainville leaders preliminary to Bougainville / PNG negotiations began successfully in December 1995. As BIG and BRA delegates were returning to Bougainville PNG soldiers ambushed them despite the letter from PNG armed forces commanders that they carried which assured the safe passage of these peace envoys.

In the center and south of the island 100,000 people remain out of the control of the PNG armed forces after eight years of rebellion. Despite every effort to turn them away from their Bougainville Revolutionary Army (BRA) and their Interim Government (BIG) they persist in their effort to win independence.

We Can End The Inhuman Blockade !
Stop Australia's Military Aid !

Australia funds the PNG's military operations on Bougainville. Australia trains and advises the PNG armed forces. Australia supplies helicopters, airplanes, patrol boats, mortars, arms , ammunition and uniforms for the PNG forces.

This war has been raging since 1988. Many thousands have died. We must stop Australia's military aid to this horrible war. We must end this terrible blockade.

Our taxes are being used to kill innocent people on Bougainville and suppress their rights. The Bougainville Freedom Movement is working to break the silence in Australia about this dirty war. We collect and send humanitarian aid to help break the illegal and inhuman blockade . We work to stop Australian military aid going to PNG's war on Bougainville.

A lasting solution must meet the basic human needs of the people for self determination , self-rule over their island. We call for the lifting of the blockade to allow humanitarian aid to reach the people, withdrawal of the PNG forces and a settlement based on the express wishes of the people of Bougainville free of violent threats, assault, torture and murder allowing Bougainvilleans the fundamental right to determine their own future.

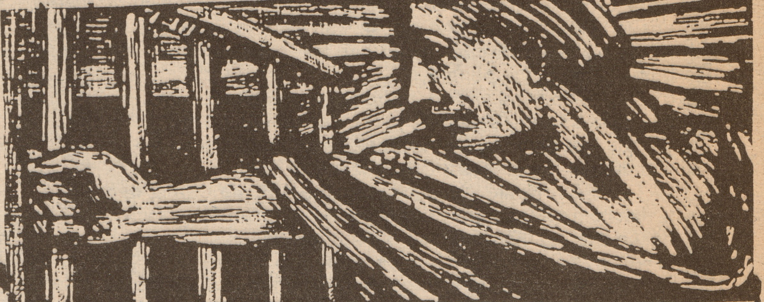
For further info contact :
Bougainville Freedom Movement
PO Box 134
Erskinville, NSW 2043
Australia
Tel: (02) 558 2730

No two equals are the same

PORTUGAL PRISONS

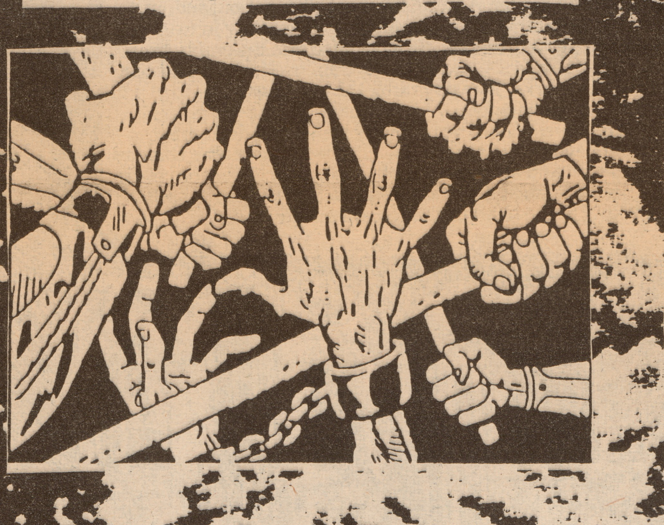
An interview with a Portuguese prison support collective.

This interview took place during May of 96 shortly after the protests Miguel talks about. Unfortunately it took me months to get to a computer and transcribe it, so it hadn't gotten out anywhere till now. Some small parts of this interview were reconstructed while transcribing because of eerily peculiar electromagnetic interference with normality resulting in peculiar seeming statements. Taking part were Mr.. **Onion, Rebecca** from the Onion team and Miguel, Samuel and ?? from the prison collective.



Should we do this interview about the prisons mostly ? What's been going on with that in general ?
In general, what really happened was during the month of March , but the causes started way before it. In March the gave amnesty to several crimes of terrorism that applies to a left wing group that was dismantled in the early 80s called FP25 April. This is a big big national issue. A real major issue on the national level. Every time you read the cases of FP25 April it really causes panic because it divides what is the left wing in Portugal and what is the right wing and also because the guys that were involved in this left wing organization are mostly their leaders. Well one of their leaders is one of the big figures in the revolution of 74 who was also arrested. All this process , this amnesty would take finally the final stone over the *** of the group of the trial. **. The common prisoners then also started asking for amnesty, not only specifically to that case , but generally.

You mean not only to political prisoners ...
Not just political prisoners, they took a stand also that this amnesty goes for us. And they started doing several protests. They started from the inland, like in Evora to really in the north of Portugal. Some went on work strikes, refusing to go to work on the duties they had in prison, some sporadic and not really long hunger strikes , mostly making really a lot of noise about and over this issue. One of the reasons the protests of these prisoners made a really strong media impact was because it raised the issue of giving amnesty to that group. So the common prisoners were protesting for their rights, that amnesty was also to be applied to them. And also we can not forget they are protesting every time for better conditions in prison and their series of demands. They are like caught in a fire , a fire between their polemic and they are taking advantage of their polemic to bring the amnesty over them and also to call attention to the situations that exist in the prisons. And this was like a snowball. During the month of march this took a really really strong national impact. There were really hundreds and hundreds of thousands of protesters in jails. The numbers given by the state are already high enough. Also some information we have from the inside and from other organizations for prisoners. These have really been some strong protests. One thing that has really surprised a lot of people was that there wasn't a platform that lead the



protests, it was like a common protest. It wasn't like these guys are leading it. Two years before, in March 94 there was also a big , big wave of protests towards better conditions and toward amnesty. And it ended in that amnesty.

As a result of their protests...
S: Yes in an amnesty of about 3000 people
M: Let us also not forget that in march a new president was elected and usually when a new president is elected in Portugal, hey take a year off all sentences and this year the amnesty was not given due to the polemic with that extreme left group and this increased also the riots.
S: I think we have to make clear what's the position of this left wing group, well this ex-left wing group. It's said these guys are real revolutionaries. There are only like three guys in jail now that belong to those groups . Those guys must really have my respect because they always refused any forgiveness, always refused any pardon, everything. They really stand for this. They also refused the amnesty, but legally the refusal of amnesty has no effect. It's like when a law is put out, you have to obey. So if the law says you are free , then you have to be free. Anyways what makes the waters part is these like to have themselves be called political prisoners. And with this the common prisoners' protests tried to take up the distinction between political and common prisoners. So they were privileged in a way. Not in the conditions , but in the way that for many people on the outside they were like special prisoners and this was putting them not on the same ground and they don't like that. Anyway I think what would characterize this movement would be first that it took quickly the national level and also in the highlands and all that it took. I would say almost every prison in Portugal. There are 48 prisons . So probably every prison had a protest. Many of those prisons really had strong, strong protests and the strikes were 100% in many of them. That was one of the characterizations. The other one was there were really no leaders organizing. There were spokesmen representing them , but there weren't really any leaders. In 94 there was an organization called Forum. A forum of the prisoners that lead some way the other protests. This time there was no organization behind it. The prisoners all refused every time anyone tried calling on their name. After that another characterization, well for me subtle was the protests were asking for better conditions in a legal manner. There was no way of doing stuff illegal in these protests. From their beginning to their end, it was all strictly in a legal manner. There was no way of doing stuff illegal in these protests. From the beginning to the end it was all strictly in a legal way, like striking, making noise, but not exactly asking too much or going in another way that counts as illegal protest.

Was this coordinated at all ?
S: There was some coordination . There is communication between prison to prison, through families and even by prisoners. It was like a contagious thing, but not really well coordinated. There was an organization that tried to coordinate but didn't succeed because prisoners weren't interested in anyone on the outside co-ordinating for them. But also it was not easy because their letters were read and cut down and all that.
Anyway, all these protests were going really strong and there was already a movement in the public asking for total amnesty for a little part, but at the same time there was a movement from the others to take down all the amnesty. So it wasn't easy for the protests to have their goals achieved. So then the government, along with every party started using the same tactic saying that if we give amnesty to these people then criminality will grow filling people with the fear of crime and the feeding the idea that they are all really bad people and if we put them out here than we wouldn't be safe. Then there was an event that happened on the 23rd of August that was a ... , well they call it a riot. It wasn't really a riot, Because a riot would be something the prisoners wanted to start. What really happened was the prisoners were refusing to go into their cells because the cells have more than one prisoner a cell and that's against the law. So they showed in this way that the laws of the prisons weren't being fulfilled. So they asked for a press conference with journalists with no limitations, because this part of the press nobody told afterwards. They had conversations with the warden and after that they gave him ten minutes, ten minutes to get out. they already had a document of their demands and they said :okay we're going to rewrite some of them. And when they gave over the rewritten document, the guy was beaten and struck with a fire extinguisher.

A prison organizer?
S: He was a spokesman for the prisoners. He got to the director of the guards and was struck. And then , well then it started all. They really started beating really really bad the prisoners. There were 180 prisoners in that section. The prisoners hadn't really a way to answer to all that even though by then they had barricaded a hall. And that's the only illegal thing they did, is they blockaded and barricaded that hall. ..

Well, I think most riots seem to be more police instigated or guard instigated anyways.
S: Well, they didn't really have time to respond to anything. They were really sickly beaten. They were in this sector and there was this first strike and some of the guys were particularly eaten, err beaten , beaten up. these were guys that acted as spokesmen or really had some history, these guys received special treatment. Beaten really really really bad. These guys , they were lucky to have survived. One of the guys is blind now.

From during the riot ?
S: Because they used runner bullets they used, well besides the sticks they used other sticks with knives to cut and they used gas also. All this was not said afterwards. From the inside the vision would be apocalyptic. From the outside you could only see some fire, some prisoners on the walls , on the bars, burning rags. Then you could see images of the police waving their sticks and all that. There was some media coverage of the riots in prisons which told the other prisoners. Anyway , the other day I was there. the day before I just got back from the rainbow. It was real peace, stars (giggle giggle) and so I went to see my friend there. he was in the cell with bandages and all that. Now we know that he suffered quite a lot. he was one of the guys that got most of the beatings. We could only of course visit them from outside of the prison. We could talk to him , but couldn't say his name. When we would say his name they would start beating him up, the guards.

Right there?
Right there, we couldn't see it, we could hear it...

You went to visit him on the other side of the prison wall.?
S: There were like 200 meters from the outside of the prison, they wouldn't let us in. Even those who had a card from the press could not see anything. they were really blocking all. So these things only lasted two days and after that it all quieted down. There were really no more protests happening They fell down on the tactics of the petition to the parliament. All this time they were taking their petitions. On this issue there is also another thing that shows a bit the fuel that built up the protests between then and now. One that was brought about by another group, also coordinated by a group on the outside that started getting in on all this. Though the prisoners refused everything with the authorities, they had all this really reformist stuff. Their last act two weeks ago, they were like: I'm going to parliament and presenting this petition and making all this really nice and behaved presence. The only protest they organized was the chanting together.

The chanting? They organized that?
R: This was on the 25th of April?
S:Yeah.

Were there hunger strikes?
S: There were some particularly strong other forms of protest, like hunger strikes and auto-mutilation, like eating forks.

What they made some demands and said if you don't meet these demands we'll...
S: Yeah, they were planning but they didn't go ahead, every two hours auto-mutilation, every two hours the prisoners start cutting themselves up. That means they have to start bringing them to the hospital.
So the protests were really deep in number, but still they didn't need any organizers saying go do this and do that. And like one woman once said: it is good that prisoners in Portugal because they are

How are prison conditions like in Portugal? How are activists in prisons tolerated or treated?
S: Prisoners in Portugal are treated very bad, if you see the international reports, like from Amnesty or official ones, the first paragraph is always related to prisoners, to prisons , because its really the shame of Portugal is with the conditions.

Is there corporate contracting with prisons here? In the US there's a lot of companies that have contracts with prisons for cheap labor.
S: Work? There are not many , they earn at the most about 200 escudos per day doing art, craft and all that. Of course they don't receive for what they work. And of course there's other problems: the social systems , there's none. There's not many activists well known in Portugal in prisons. There isn't now any organization that was formed and works inside prisons like there were in the seventies here in Portugal. But some people who came from these organizations and others are active , some are connected to organizations that work in Portugal officially. One is really going down down down down, a new one called Project in Support of Prisoners, that's mostly journalists , lawyers. I've been in personal contact with them and its like a launching ramp for their own personal agendas. They have people inside prisons in a semi clandestine way but they just want to get better conditions, but always working with the system , always praising the system; they are a bit alone and are already known like a persona non-grata. They all took part in the protests during March but they wouldn't stand in that for long, for months and months or for life in prison. There's a time where they start thinking : I'm going to take of myself, I don't want to think about ...

That's something that's everywhere though

S:But here there isn't that minority that goes against it. I think you can find that in other countries. In Spain I know you can and in other countries, where people will really stand and fight from the inside.
There existed small minority of activists that could really organize themselves from inside prisons. Its very different because even there , in Spain we have a good movement that can support itself if something can show. Here its different , for instance prisoners are organizing something inside and they really want to show what they're doing. You don't have something they can promote or declarate ..

You mean there's no movement on the outside to back them up?
That's one thing you can see in Spain. This is a very good way to see the difference between Spain and Portugal. There isn't really any real radical revolutionary organizations working like there is still in Spain, although Spain of course has its nationalisms that help those organizations. All the fervor , the revolutionary fervor, all the movements, even the left wing, the anarchists, those in extreme left wing groups exist like a group of friends that discuss among themselves like real revolutionaries, they really have not a revolutionary basis.

I was actually quite impressed by Portugal. At least on this Mayday, this Mayday we saw this huge huge really broad Mayday celebration ...
It's 22 years after the revolution and its the same demonstration , all the people from the unions , the big unions shouting the same thing, just the names of the presidents change. That also brings in why the revolution of 73 didn't work. Because they focused everything on their sayings, on their way of seeing things and leading things and they were that way and in that way finished, cut off the arms of something more spontaneous, more in the direction of self management.

A Public Announcement

Garlic

Don't Buy It Steal It!

For example , that demo, that 1st of May that happens every year, now the Socialist Party is in the government and that syndicalist party wants to own every political fight/strike just to have his name there. And they don't care if the leaders are worker , they just want to have their name on i. Also there are some valuable people inside , but they are submitted to the machine. It really doesn't go further. And I think people are starting to realize it also , from year to year the demonstrations have begun to lack a lot of people . The 1st of may 74 was one million people in the streets , and if you see it now , it's just 500 000 or something like that. Yeah and their voice is really down.
This crowd, they really make themselves presentable . Before the new government it was a year of protests and there was really really strong protests everywhere . was in these manifestations several times , with miners, glass workers. But then they were protesting against this right wing government that was in power for ten years.
It seems to me that with such a big workers movement there could be a lot more support for prisoners, especially to do with these prison protests.
In that issue we have all these workers that are separate from the crisis, but the game from left wing government or the right wing government is to always turn workers against each other and its the workers that are in jail. So you can see in every country in Europe and in America.

Though our conversation goes on for quite a while , the tape on which it was recorded becomes more and more difficult to decipher. Samuel and Miguel can be reached at C.A.P. - Colectivo de Apoio a Pres@s , c/o Centro de Cultura Libertaria, Apt 40 , 2801 Almada codex

When in Portugal visit the Libertarian Center at 12 Candido dos Reis in Cacilhas open Saturdays

Some contacts in Portugal
Livraria Utopia, R. de Regeneraçao 22 , 4000 Porto, Portugal -Libertaian bookshop
Marabunta zine - apdo. 41086, 1500 Lx
Experimental - always active animal rights distro write for catalog - apdo. 13, 2901 Setubal
Revolta the anarcho zine can be found at apartado 1141, 2750 Cascais codex
Confronto another anarcho-distro -Apartado 460, 4400 Gaia
Global Riot zine- Apartado 41086, 1500 Lisboa

Writing to Prisoners

One of the main problems that puts people off getting involved in supporting prisoners is a feeling of being intimidated about writing to a prisoner for the first time. It is very hard to write a letter to someone you don't know: people find that they don't know what to say, they feel there are things they can't talk about, or think that prisoners won't be interested in what they have to say. Well this is a problem most of us have had to get over, so we've drawn up some suggestions to help you. Obviously they aren't rigid guidelines, and we don't pretend to have solved all problems here. Different people will write different letters. Hopegully they will be of some use.

First Things First
Some prisons restrict the number of letters a prisoner can write or receive, and they may have to buy stamps and envelopes: and prisoners aren't often millionaires. So don't necessarily expect a reply to a letter of card. Some prisons allow stamps or SAWs to be sent in with a letter, but its best to check with the prison in question. Letters do also get stopped, read, delayed, "diverted". If you suspect a letter has been or will be nicked by the screws, you can send it Recorded Delivery, which unfortunately costs alot but then they have to open it in the prisoner's presence. Also you should put a return address, not just so the prisoner can reply (!), but also because some jails don't allow letters in without a return address. Of course it doesn't have to be your address, but be careful about using PO Box numbers as some prisons won't accept that either!

Writing for the First Time
Say who you are, and if it's relevant that you're from such and such a group. Some people reckon it's better to be upfront about your politics as well, to give prisoners the choice to stay in contact with you or not. Say where you heard about them and their case. Keep your first letter reasonably short and to the point, it's best not to overwhelm people. Also some prisons restrict the size of letters that can be sent in (4 sides of A4 has been quoted to me). Obviously when you get to know people better you'll have more to talk about. If you are writing to a "framed" prisoner, and you believe them to be innocent, it helps to say so, as it gives people confidence to know that you believe them.

Some people, when they write to prisoners, are afraid of talking about their lives, what they are up to, thinking this may depress people banged up for years or that they are not interested in your life. In some cases this may be trye, but on the whole a letter is the brightest point of the day for most prisoners. Prison life is dead boring, and any news that livens it up, whether it's about people they know or not, is generally welcome. Especially if you didn't know them before they went to prison, they want to know about you, what your life is like etc. Use your sense, don't write about anything that is likely to get the prisoner in shit with the screws, or get you or anyone else in trouble with the cops.

They're in There for Us, We're out Here for Them
For people imprisoned from our movements and struggles, ie strikers, poll tax prisoners, rioters in some cases, members of revolutionary groups; basically politicos, it's vital to keep them involved in the ongoing resistance -- telling them about actions, sending them newspapers if the want them, discussing ideas and strategies with them. Use your head though. Some people will not want to hear about the class was, but want to keep their heads down and finish their sentence. "Politicos" tend to get singles out for attacks by screws, harassment etc.

If you are offering support or to campaign for a prisoner, it is best to be realistic about what you can achieve. To someone serving a long sentence in prison, you can seem like a powerful ray of hope -- it's important to keep hope alive but not create illusions about you being

get the prisoner in shit with the screws, or get you or anyone else in trouble with the cops.

They're in There for Us, We're out Here for Them
For people imprisoned from our movements and struggles, ie strikers, poll tax prisoners, rioters in some cases, members of revolutionary groups; basically politicos, it's vital to keep them involved in the ongoing resistance -- telling them about actions, sending them newspapers if the want them, discussing ideas and strategies with them. Use your head though. Some people will not want to hear about the class was, but want to keep their heads down and finish their sentence. "Politicos" tend to get singles out for attacks by screws, harassment etc.

If you are offering support or to campaign for a prisoner, it is best to be realistic about what you can achieve. To someone serving a long sentence in prison, you can seem like a powerful ray of hope -- it's important to keep hope alive but not create illusions about you being able to spring them or necessarily "clear their name". If a prisoner believes you can do more for them than is possible, it can lead to disillusion and depression if you do not "come up with the goods".

Through the Walls
At the end of the day, writing to prisoners is about common sense and using your head. Most prisoners are not the mad beasts The Sun would have us believe, they are ordinary people just like you. Prison is there to isolate people, so we must be actively keeping the link to the outside world open. Direct contact via letters is one of the most vital ways of making sure prisoners are not abandoned to the control of the state.

This leaflet was produced by London Anarchist Black Cross. Also available from us:

* "Practical Support for Prisoners", info for anyone interested in getting involved;
* "No Comment", what to/not to say when arrested;
* "Dealing With Solicitors"'
* The London ABC prisoners list -- names, addresses and brief details on prisoners we are supporting or have contact with;
* "Taking Liberties", our bulletin on prison cases/ prison issues;
* Various leaflets on individual prisoners' cases.

Send an SAE/ Stamps/ Donations to:
London Anarchist Black Cross c/o 121 Railton Rd. , London, SE24 0LR ,ENGLAND / Tel: 071 274 6655 (answering machine) Fax: 071 326 0353

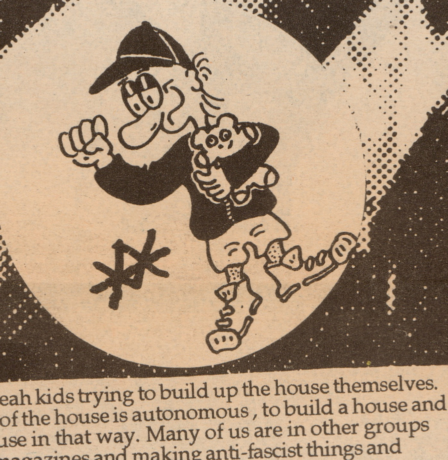
TOONS stocks Cookbooks, Black Books, ordnance, lab & gardening manuals, books on how to avoid, evade, or survive prison. For pretend purposes only.
TOONS 802 N. Nevada Ave. Colorado Springs, Colorado 80903 719.632.8410

BØRNEMAGT

Bornehuset

Børnehuset means kids' house. Right in the (shopping) center of Copenhagen. I go there to tape some black metal CD and chat with powerful kids from kids' power, the new generation. Taking part in the chat are myself, Txus, Espen and Thomas.

Txus: You got this house from a guy , he's the owner? He owns the house?
Espen : I think he owns it , I'm not sure.
Txus: And he's happy with kids power too?
Dave: Let me catch everybody's name.
espen txus thomas
dave: What's the story behind this house and what connection dopes it have to Bornemagt?
Espen: The old kids power group Bornemagt tried to get a house over a lot of years but it didn't succeed , so three years we got this house. That was about the same time when the movement started to just disappear. I don't know if they actually had a house before this , but if they did it was not for a long time.
Dave: Where people trying to squat a house before this?
Espen: Yeah , but they tried to defend it by throwing scum bricks at police and stuff, so it wasn't seriously squatted.
Txus: First people squatted this house and then they got it from the owner?
Espen: No they got this house from the owner, this house was not really squatted.
Dave: What sort of connections have to do with kids as opposed to regular alternative autonomen leftist people that are usually involved with these things, that are usually kind of young anyways. Is there any kind of line between who's involved here and who's not as far as age goes?
Espen: The youngest people in here are 13 years and the oldest in their 20s.
Thomas: Yeah , but sometimes there are much younger people , like Daniel's brother , he's eleven.
Espen: But not that much, they usually come with an older brother...
Txus: And the idea is kids supporting other kids , no?



Espen: Yeah kids trying to build up the house themselves. The idea of the house is autonomous , to build a house and run a house in that way. Many of us are in other groups making magazines and making anti-fascist things and politic organizations . In here we have a women's group meeting, feminists, and we have a group to get the cars out of the city...

Dave: What's that about, getting the cars out?
Espen: They make demonstrations and they barricade streets and make that kind of happenings and actions.
Dave: Does this have to do with the anti-smog thing from Bornemagt from before?
Espen: Yeah, definitely its an important question from the kidsmovement.
Dave: How are things organized here?
Espen: Every Wednesday we have a meeting where we discuss how the house is going to run and what actions we are going to make. And the actions they are from street theater to go out and smash things.
Thomas: feminist things, there's a group of feminists. there was a demonstration against cars...
Dave: You want to do an info shop in the next few months?
Espen: We talk alot about what we're going to do in the future , but it all goes very slow.
Thomas: Alot of times it only goes around in discussions, we talk about it for so long. I know this shit so much.
Dave: You need a little coffee to liven it up.
Espen: The most important thing we discuss is how to run our parties. How to organize them. Who's going to buy beer , who's going to get the food, who's going to clean up and then we discuss why nobody cleans up. We discuss very much why the house doesn't work the way we want it to and what we miss. We miss alot of ... we have not much creativity in here and well you're very creative and Txus too.
Thomas: Yeah we want to make some actions in this house, I was the last time here in October and they started to build up and they started building this info shop and now I come back two months later and nothing's happened. I was a bit disappointed, thought it would go a bit faster. Two months, he, you can do a lot in two months. I got a letter where was written in the first three days of December there is a working weekend to build up the info shop. But I don't think it's that much work.
Espen: The first thing we want to build now is a room downstairs were we can stay and hang out in the days so we can close this cafe and only come up here when the cafe is open.
Dave: Do you think not so much gets done because maybe there's not so many older people or people with experience doing stuff around ?
Espen: I think the oldest , like me, we want things to be too straight. I think the big problem is that people are not engaged enough in the house, so the simple things like the dishes are always there , so its difficult to make other things. It's like a bad circle . When you don't make other things you don't want to do the dishes and when you don't do the dishes you have not room for other things.
Thomas: It's very very sad there's no toilet in the house.
I don't really know so much about this house, is there anything interesting you want to talk about. Any dynamics about the house or things kids are involved with. .... Do you think the energy here has dropped off since the birth of the house.
Espen: It's in waves. Two months ago there was a lot of energy in here , I was new and everybody wanted to work with something and be creative and work in this house , but now people are not so engaged anymore. Winter and cold , bad excuses for what you don't do. Just sit and watch TV. We had a TV until two weeks ago , but we killed it. Many kids in here who paint graffiti and they have a project , they want to start to make a picture on the stairway. They're interested in hip hop that music and culture and skate culture. That's the youngest in here , not very political in consciousness but very great people , have visions and want to do all the things here that they can't do athome.
Dave: I wanted to ask this to the other people , I see Denmark as a country where people are beyond a lot of the ordinary struggles. Like instead of fighting for base material things like wages or more social stuff, they have it already so I see people struggling beyond what people even think of in other countries. things like Bornemagt and other things.
Espen: We have all the basic needs. There are no people starving in Denmark. But the fight is more for democracy and to be heard and to break chains in society, so that people can have their own life, the autonomous idea.
Dave: Because people are so well fed and dealt with materially , do you think it makes people lazy? Makes people apathetic ?
Espen: I think that very much because the struggle is not just for living , but to make the world better. It's kind of a solidarity fight . We have a lot of solidarity groups out of the autonomous movement who support revolutionary groups in Chiapas, in Kurdistan and other South American countries.

Txus: Tell him about this letter from Chiapas. You got a letter from Chiapas, from some people who do a kids workshop in Chiapas, so there's a lot of people from here who go support other kids around the world.
Espen: We are kind of lazy because its not our own lives , we haven't got this anger to really make a revolution you know.
Dave: What's this connection with Chiapas?
Espen: I don't really know . Some girls from India are in Chiapas now. And I guess they work with these kids, I don't know .
Dave: Do you have any other connection with kids groups or kid activists in other places? To me it seems like Denmark's the main place.
Espen: We don't have much contacts.
Dave: There's some groups , the Anarchist Youth federation. I see them not so political but more as drunk rockers, but its a potentially a really good thing.
Espen: It would be great to get in contact with others. The movement is really dead now in Denmark. it would be very great if it would come up again. We, the people in this house are the youngest in the radical left. if we could get alot of young people in here it would be great. Most of the time when people come in here we try to be very friendly, but when they come in and see that nothing happens here , they just disappear.
You want to leave an address for people to write or drop by?

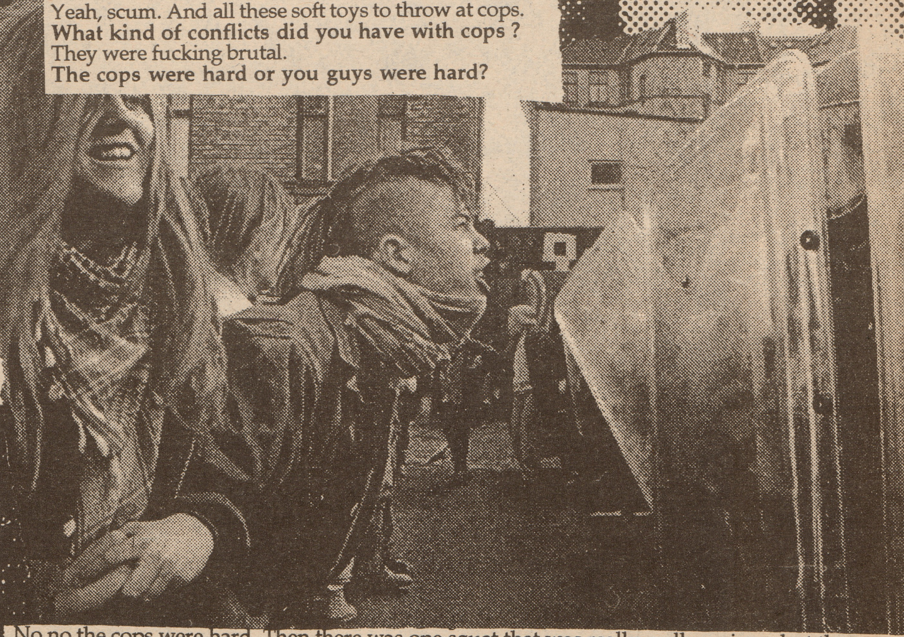
Børnehuset
Skt. Pederstræde 17
1455 Kbh. K
Denmark

BØRNEMAGT

So in comes Reje and we go somewhere else , because the Danish hip hop being broadcast is too loud for tape recorder and the sacredness of interview in sesshhhion has long been violated anyhow, we go look for a room not in use and find lots of them. After musing on our plans for the room after our committee seizes power we utter the following:

So how did it start ?
We were some kids in this school, 6th or seventh class or something and then we started this group Youth Against Smog and some of the people were in DKP , a communist group so they were active already in some sense. We did things against smog, we were 20 or 30 and did lots of actions like road blockades and colorful hippie actions. Then we got in on Next Stop Soviet, this grass roots project in 88, 89. We were the youngest group to take part so we had some adults, well not adults but some older persons to come with us. We got together with some other groups , some groups from some school and some other groups so we were like 50 people together. We got our shit together and went to Russia. We stayed private with people from this rich kid school so they were speaking English and took us to all kinds of weird places in Moscow. We did a few actions. We did one not a road blockade, but just by the side of the road, a coffee table and fliers to give out to people. We did some street performance. Spent most of the time with them. There was a bike demo and all kinds of different shit. Then we came back from Moscow. Just before we left to Moscow actually we got into this Youth Against Apartheid group which was more squatters, some squatters and just more hardcore actions, more militant actions. When we came back we decided to not only make anti car stuff , but more wide and we were all kids so we started this kids power thing. We were involved with the youth Against Apartheid thing so we moved to their rooms.
How old were you then?
12
Were most of the people around that age?
From around 11 to 17. There was this really nice spot were we hung out and stuff. Just hung around alot and had meetings and did a bunch of actions. In the Youth Against Apartheid, we freed, because Shell had all this propaganda shit going on , they had this thing were you could get a free Teddy Bear every time you'd get your tank full or some shit like this, and we freed all the Teddies.
Your first animal liberation action was to free the Shell Teddy bears.
We did some take yourself actions.
What?
No, take yourself, like get for free actions. We would just get in front of people and grab what we can .
Just rush the stores.
Yeah. One girl got caught , she was 11 then.
What happened with her.
She just got a call to her mum, got psychic help after. This was not really us but someone else put sugar in the big tanks, in the big Shell tanks, so they had to dig them up. We did loads of work with other people in Denmark, loads of anti apartheid stuff. Then that kind of died out. Then the Kids Power group got more together. The real thing was to get a house, our own house where we could do anything we want. And for kids rights. We did anti school things. Because kids aren't helped at all, they just go to school and are taught to listen, taught to do that.
Go to school to be programmed.
As well, most of us kid power people we were in this free high school and we did actions, we didn't really go to school, we made fliers, would read stuff, dyed each others hair. Then we tried to squat some houses, it was alot about the medias too , like to get the media there.

With squatting the houses , really?
And alot of the actions were totally crap, it was just like getting into the house and sitting in the windows waiting for the cops to come. And then people standing in the street with flags. Yeah people did believe in getting a house , but not through these actions. And Because all these actions were total pacifist actions, so just to take the piss out of all the old squatters we made bricks out of foam.
Scum.
Yeah, scum. And all these soft toys to throw at cops.
What kind of conflicts did you have with cops ?
They were fucking brutal.
The cops were hard or you guys were hard?



No no the cops were hard. Then there was one squat that was really really serious, but that was about the media as well. There was this fairy who went down. So lots and lots of attention there.
A fairy?

bad karma is bad dogma

There was something chaos happening there.
What do you mean a fairy went down?
Just loads of people dying in the accident.
Oh, a fairy sunk.
Then the house got evicted the day after and they barricaded it and after a few days more people started moving back in. Me and a girlfriend we were hanging out in there. I was 13 years then. I told Susan I was going to sleep in her tent in her father's house, he had this nice garden. And then we went to the house and just stayed there. I was hanging out with this guy Benjamin, the guy who got killed by the cops, did someone tell you the story? We were wandering around and around on the roofs, you could go all the way down to the bottom of the street and back. It was totally fucking nice to go on the roofs. But this woman saw us and she freaked "Ahhh I'm going to call the cops if you don't get down" Ok, and we went down and then later in the night I had to lock him out. So, then I thought I heard some people in the yard, but it was dark and I couldn't really see them so I went up the stairs so I could look out and there were 30 riot cops standing in the yard waiting for us. All the people were just in one room with really quiet music, but still they could hear people walking around. So ahh fucking hell what do we do, so we looked out on the street were there's 30 more and plainclothes cops. Everyone went up on the roof. Me I didn't cause I thought that's just suicide. That's just getting caught for sure. So I went in the attic and it was totally totally dark they wouldn't find me here. It was just a big empty room, there was like a wood stove and I hid behind that. Just sitting there, ahh I'm invisible. Then I heard all these big cops coming up the stairs. I had kind of barricaded the door with some stuff so it was like no one would be in there, but it was the first room they got into. They had a torch and were looking around. They were like no it's empty and they went out and then wait a second, just like a bad movie, they put the torch right in my face. They put the handcuffs on and asked me if I was alone. Uhh I don't know, it was totally stupid really. Some of the cops went down with me and the rest went on the roof and got the rest. So that house was gone too. The house we had for the longest time was two days. That was where we started to build stuff too, I have it on video.
What kind of background did most people come from?
We were mostly just teenagers, so lots of people had problems with their parents. A couple lived in this kids home, no not a kids home at all , more like a social home, some people were there. Other people just regular family.
Was this all organized by kids, by you guys alone or where there other people that did some help too.
No it was just us.

Do you think it's affected you alot, this kids power stuff?
Yeah, of course, it was the best best best time, the best fucking time, three, four years. We were really strong together. This I didn't think of ever before. But many people said later how we were these totally arrogant kids being really closed.
Other kids said that, or adults?
Not adults, just other people hanging out at Ungdomshuset (Youth house).
Yeah , but that can be a good thing. Especially when people think that younger people need some help from older people and then the kids just say "fuck off we're doing it ourselves". When you as kids are really doing your own thing and someone else tries to get in on your thing. . .
No-one really tried to.
People respected it?
In the beginning people really took the piss. It was like free candles for the kids. really stupid things. And we brought so much into this house because it was really routine, always the same shit. And then we came and it was mutant crazy, nice. For almost three years I was here every day cooking food, doing bar shifts, tons of meetings ... Some of us got into this group Sjakket, this project from all different people from different projects about having this free space for young people and kids who run away from home who can go there without getting noted down and checked with the police and shit. And to make activities for kids. It was really good at the beginning, but now its just this big money thing. Loads of foreigners come there just because there's all these workshops. Before there were all these kids who came and there was one person they could speak to and could trust. Now there are so many people coming , so many people who are just there on their dole project who have no idea what they're doing. you forget why you got there and just drown in all these projects. It's not like it was before
Tom Robbins wrote this, I think its a speech for a college reunion , and he talks about when people grow up they become a grown up and they stop growing. So grown ups are stuck at this level, when they stop growing physically they stop growing as people and he kinda says what if you stay a kid ; if you reject being an adult you keep growing , you keep discovering new shit you keep getting bigger and you get way bigger than regular adults. Do you think this kids power thing stays when people get older?
I'll always be a kid, always always. Of course people get more serious and loads of people do education shit. It's just a few years doing something different.

Were did you get your inspiration from.
There was in the past some kids power groups too. Some of the ideas were from there. When we started it, we didn't want it to be called kids power because there was already two times before kids power groups. Also just to call something power, it's not what we're into. Getting power to the kids is not what we want. So it was not at all something new, for us it wasn't.
Were there other groups in Christiania?
Past groups?
Yeah, I heard about some kids' squats in Christiania or at least in Copenhagen. Were those from the 60s on.
No , 80s. I don't know. Then in 92 everything started to fall apart. People just started getting into other things and we split up. But there was still this group left that fought for a house.
Trying to get one legally instead of squatting it.
I think that totally totally sucks. If we would have gotten a house when we were together at that time , this house, it would be totally totally different. Really really really different. But then one year later we got this house, totally totally legal and dealing with all this government bullshit there had to certain rules like nobody could live there , and obviously we couldn't live out the dreams we had, things we wanted to make. I mean its fucking cool to get the house but its a kind of suicide because all the dreams just got killed then and because people got split up. So there was a few of us left but no-one I think really believed in it anymore. Like Ohh we got this house, but what to do with it.
You think if you got this house before legally there would be more energy here or ...
It wasn't a matter of legally or not legally at that time, it was just to get our own space. Of course it would be nice if it was squatted because it would be our own, but its not possible and that belongs to the past totally. Then people were more or less cool about the house but there was nothing between people anymore. Some people went totally PC and some went the opposite way. We started this circus group. In the end of kids power it was only meetings, boring meetings, it totally sucked. It was really a routine.
You think when it got less fresh people started to...
Yeah totally people need new stuff. It became more to just keep something alive that was not there anymore. Things just change. Some people did stuff here in the beginning nut just fucked off. At all the meetings in the beginning it was like speaking half an hour about what color the walls should have, about what should be in these rooms and about the laws and rules. Total shit.

What do you think about adults who rediscover being a kid , Txus is the first person on my mind, he's thirty something and...
But I don't see him as an adult. But that's something in the scene, most people even though they're older, I don't see them as adults, because they're in this scene and because they do shit and don't get into this boring way. So I don't see them as adults even though they're fifty. I only see people as adults when they get kids, when they start to take control over someone else's life. Then I say they're evil , but then it still depends. But this adult thing its so far away from me , it's nothing to talk about.
Do you think that when kids get power over themselves they get more adult like?
In some ways , like if you get into this total political way, then you forget what its all about . So , yeah. I think some of us were just refusing to be adults.
Is there anything left over from Bornemagt? Any contacts.
Yeah there's loads of us doing different things, there's the juggling school. In different projects.
So the best place to get in touch with people would be here?
No, this isn't a kid's house , it's just a politico house.
There's so much shit you could do with this house.
In the juggling school I see it as totally political , but then being the opposite ...
Political by playing?
By being not political at all because its so free for anything, you can do anyfuckingthing you want. Of course its totally lefty, no-ones doing any fucked up shit. And because you can do anything there's no rules you can do anything and that I see as really political without being it. The place doesn't call itself something, it's just what it is. There's some special frames of things. I can't deal with places anymore where there's some anti-whatever / autonome. Things just have to come up and I don't like to speak about anti-this or anti-that, fuck this and fuck that you know ?
There's different sides to this.
People are just doing things together because they come from the heart and you don't have to speak about it because it's just there. It's fucked too because there's too much moving in a small world of people meaning the same things , people having the same thoughts , but still obviously if you do things together you have discussions. But not discussions on some political level, its just discussions from people's heads.
I think that's a difference with Denmark too , Denmark's so comfortable . Fighting really anti- , against something is really necessary in places were there is a struggle.
... no real need, of course there's always a need for struggle , and if not then there you can start with yourself. But here, there's a lot of fucked up things , but compared to other places its just rich kids , just really different.
But I think that's a good struggle, where people already have all the shit they fought for (materially), to push for more of a play society than a materialistic business society.

Tom Robbins on growing up

When I hear the word "maturity" spoken with such solemn awe, I don't know whether to laugh or to get sick. There circulates a common myth that once one becomes an adult, one suddenly and magically gets it all together and, if I may use the vernacular, discovers where it's at. Ha, Ha. The sad funny truth is adults are nothing but tall children who have forgotten how to play. When people tell you to "grow up", they mean approximately the same thing they tell you when they tell you to "shut up". By "shut up", they mean "stop talking", by "grow up" they mean "stop growing".

Because as long as you keep growing, you keep changing, and a person who is changing is impossible to pidgeon-hole and difficult to control. The growing person is not an easy target for those guys in the slick suits who want you to turn your soul to Christ, your heart to America, your butt to Seattle First National Bank, and your armpits to new extra crispy Right Guard.

No, the growing person is not the ideal consumer, which means in more realistic terms, he or she is not an easy slave. Worse yet, if he or she continues to grow, grows far enough or long enough, he or she may get too close to the universal mysteries , the nature which the Navy and the dutch Reform church do not encourage us to ponder. The growing person is an uncomfortable reminder of the greater human potential that each of us might realize if we had the guts.

So society wants you to grow up. To reach a 'safe' predictable plateau and root there. To muffle your throb, to lower your volume on the singing in your blood. Capers all cut, sky finally larked, surprizes known : SETTLE DOWN, settle, like sand in the bottom of an hour glass, like a coffin six months in the ground. ACT YOUR AGE- which means "act their age", and that has , since the moment they stopped growing, always been old.

Growing is a trap.

AAA too 'esoteric' for James Whale

Media interest leading up to the launch of our independent space exploration program included contact with the television program "The James Whale Show". Initially drawn to the sex in space experiments that we wish to conduct to test our hypothesis that sex in space will be more fun, the show was keen to have representatives of AAA groups appear on the program. However, in the process of researching the various methods for space travel that we are developing the program withdrew their invitation on the grounds that we are too 'esoteric'. Yet another example of how the media cannot cope with the practical application of ideas which it cannot fit into the straight-jacket of so-called entertainment. Obviously "The James Whale Show" underestimate the intelligence of its own audience and the possibility to supersede restrictive binary feedback loops. Although the program may have provided an opportunity to expand the movement and encourage someone to create their own space exploration program, this will happen anyway with the inevitable demise of the media's power as we build our own space ships and leave this society behind.

Association of Autonomous Astronauts

ALTER-ECO

ideas about alternative economies

Having spent the last few days of my life in airports, my head is throbbing with images of men in ties, business newspapers, talk about investment , about easing eastern Europe's transition into capitalism all this of course over the ever-present background murmurings of what to do about the Ecu , what countries, what corporations ... If you live outside of this very peculiar world of investing , speculating and imagining that financial matters of nations and large corporations play incredibly important roles in all our lives , the worries of these seemingly robotoid creatures seem perhaps a bit fanatical , maybe a bit deluded. At least so it seems to me. But economics, which I'll use as a word to mean the distribution of goods, is something we have to deal with in some sense or other. If not on the level of buying and selling stocks or ascending the corporate pyramid, most of us at least worry sometimes about the acquisition of food, cash, housing , drugs, clothing, transportation etc. Some of us also try to do it in a way which bares the least resemblance to the blood and spirit sucking methods of our fattened foes who cluster in airports. Following are some ideas on alternative economies and how they mesh and don't mesh with people who live their lives as revolutions.

I'm not too keen on going into the various faces of capitalism !This is from the perspective that capitalism as it exists today creates numerous hierarchies which suck wealth from poorer classes of people into the hands of richer people and entities. The game of capitalist economics is to gain control over resources and to accumulate power, the object of the game in most (capitalist) players' eyes has nothing to do with taking care of people's material needs as a result creating famines, wars, invasions and legal monsters not to mention an enormous web of interpersonal microcosmic relationships and wars of the same nature. A socially positive perspective in my way of looking at it, excludes capitalism. the capitalist looks at acumulating money as the primary economic motivator ;the onionist looks at community autonomy and wellbeing as the primary economic principle.

Infinite Onion holds there are two vague categories of alternative economics One would be large scale economic ways that could replace capitalist control after a revolution type situation. During the Spanish civil war something along these lines was tried by workers collectives who seized control of production in factories and agriculture. LETS systems are functional systems which facilitate in a relatively free way the exchange of goods and labor. These sort of larger structures are important to bring into motion and develop now. The more we can involve large numbers of people in ways of living co-operatively and relatively equal, the better.
Then there's economic parasitism inside the machine. How to live as a free person inside the physical space controlled by capitalism and power. Making use of the cracks , the areas power forgot about or doesn't have the resources to control. The quick dash in and cunning slip back out. Pickpockets and pyrates. Squatters and diggers. I tend to live more inside crack economies.

They tend also to be more flexible and adaptable to situations whatever they may be. But life as a parasite and life as a symbiote overlap. The trick is to suck blood off the very top or from as high as possible and to bring it back down, to level the pyramid.

a bit about money : That money , or the way it's normally put to use and managed, fucks up our lives in a wide mess of ways has long been established. We are, most of us anyhow, dependent on money systems which others have built. A hierarchical pyramid scheme based on principles so confusing and alien to most people , if not in a lot of ways mystical and long departed from any graspable reality, money still is a big part of most people's lives. No matter how we feel about it. It pays for food , electricity , water, clothes, just about everything we exchange among us we use money as a supposed neutral third party to mediate between us.
Problems with money are abundant. The What is Money article in Onion issue ten already covers that pretty well. Money has no real value beyond a social contract which has to be agreed on by everyone involved. Its real power lies more in faith than it does in reality and its use involves submission to and collaboration with its creators and managers who are precisely the same conspiracy of pigs who kick our asses at demos, facilitate and plan destruction of our communities through gentrification and arrange our imprisonment or murder. All organized through money as a media to coerce or arrange people to finance their own oppression. Money as a media of exchange is designed more or less to flow, not downward, but up the pyramid of social control and almost always quickly out of the community. We buy groceries from the local tiny shopkeeper, who then passes , who then passes his earnings on to his landlord who often lives far away and generally disconnected from the needs or concerns of the neighborhood. Money gets taxed at virtually every legally carried out transaction with money flowing directly back to its maker. When money does return to the bottom it too often comes in the form of social control or small handouts which go right back into their hands anyhow. Money flows quickest to those who are best at making it (obviously). These people are generally people who have enough of it already to make more quickly and in large amounts. as a result it flows constantly out of working class neighborhoods into rich areas. The way money is managed and used systematically impoverishes the poor and makes the already rich richer.
When communities are drained of money and start to deteriorate (or have already) , the battle to improve conditions and get ahold of the resources to do it with becomes more and more of an uphill battle. No-one wants to spend money in places which are falling apart and void of hope. The skills and creativity haven't left the neighborhood, they just need an outlet which doesn't require the (non present) official capital to get it into the community.

LETS

L E T S

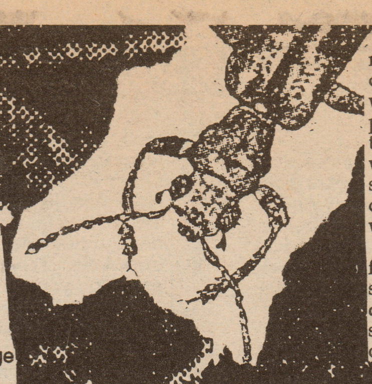
local exchange trading system

One successful project called LETS (Local Exchange Trading System) is being used around the world to provide just that.

LETS(Local Exchange Trading Systems) is a system of barter which has sort of exploded in popularity within the last 4 years, mostly in the UK and Australia. The idea is to bypass as many middlemen, bureaucrats and taxes by making it easy to get in direct touch with each other to trade goods or services. It generally works like this. A new member will get a fresh account starting at 0. A leaflet from ultra-successful Manchester LETS says "Members list their skills , goods and resources in the directory, and contact each other to trade . When a job is finished (or goods are sold) members write out a bobbin cheque. The bobbin[1] cheques are sent out to the office which records all payments , sends out statements, directory updates and news." A member's credit fluctuates above and below 0 depending on what sort of transactions they make. Though it doesn't really matter if one is above or below zero , part of the agreement upon joining LETS is to bring the account back to 0 when leaving the system, leaving no debts or surplus credit.

LETS schemes offer an entire new way of looking at economy. By facilitating transactions without the necessary use of money , people start looking at the economy in a new way. Without money being used as a necessary mediator in trade, work and people's resources become much more personal, less alienated. It also deconstructs the capitalist stance that for people to be productive , they need to have some sort of capital incentive, that for someone to work there needs to cash dangling in front of their noses. To become involved with LETS , people start getting creative with their talents. What can a person do? Beyond arts and crafts which typically tend to dominate small scale trading schemes, LETS members become hairdressers, painters, fix-it-people , massagers , bike messengers etc. A Manchester LETS directory includes cafe meals, accounting, management advice , transport, building work, french lessons, dental treatment , fresh vegetables, decorating, car repairs, plumbing, baby sitting , haircuts, printing and more. Skills most people would ordinarily never consider putting to work in their community find their way into LETS directories. There are no unskilled workers in LETS.

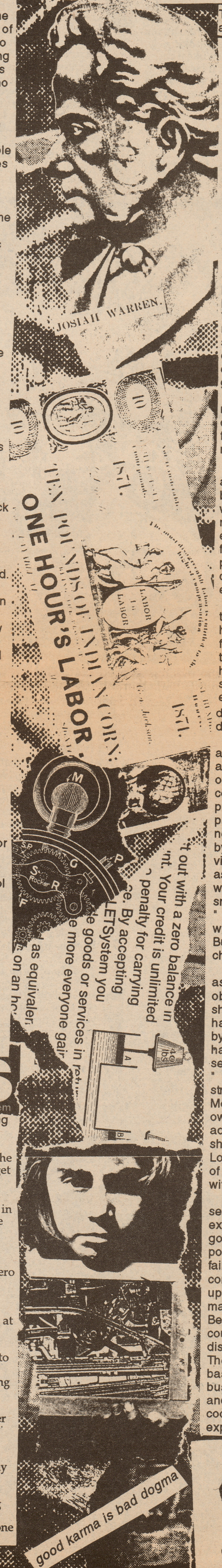
In a time where people are being more and more alienated from each other within their communities through information superhighways, commuting or living alone in apartment cells LETS can also help to bring people together largely by decreasing the level of mediation between people. Alone through the necessary phone calls, working out deals and undergoing transactions with others in the scheme,



many new connections spark into life between often isolated people within the community. When LETS members undergo a transaction, they speak , work out what's fair and make an agreement on how they want to go about things, personalizing business and often making an otherwise spiritless deal into a transaction between friends. And when people start interacting more in a personal way , acting and expressing solidarity to each other, a community can get very strong. This strength in a community could also be a powerful basis for community organizing. Isolation is already half the battle for social control which they lose when people come together through networks like LETS.

LETS schemes keep wealth in the community. LETS schemes , instead of funneling wealth away, breeds wealth among people on a horizontal level. Its a system designed to keep economic power among its users. Members go in and out of debt, they give and take but whatever is produced or done within LETS schemes stays there. Any debts stay debts to the whole community of LETS users, never to outside moneysuckers.

Josiah Warren and his Time Store



The Time Store was an experiment put into motion by Josiah Warren to create a system of trade based on total freedom and responsibility of the individual.

Warren had just left New Harmony , an intentional community which despite high hopes had turned sour for a lot of people who had taken part including himself.
"Chief among the causes which in Warren's mind, led to disaster at New Harmony, were the suppression of individuality, the lack of initiative, and the absence of personal responsibility. When everything was decided by authority or by the will of the majority, each was prone to describe the faults of the system to the shortcomings of his neighbors. These defects , Warren believed to be inseparable from any social scheme based upon government and community of goods... He concluded , therefore, that the basis of all future reform must be complete individual liberty. Everyone should be free to dispose of his person, his property, his time and his reputation as he pleases -but *always at his own cost.*"
So Josiah Warren convinced that any model for social change should be first tried out before being offered as a remedy for existing evils, undertook his first experiment , the Time Store.
" On the 18th of May, 1827, there was unpretentiously opened on the corner of 5th and Vine streets in Cincinnati a new country store , conducted on a new plan to commerce. It was the first equity store designed to illustrate and practicalize the cost principle, the germ of the cooperative movement of the future. When the advantages of the store became known, it proved to be the most popular mercantile institution in the city. The people called it the "Time store" because a clock was used by the merchant to determine the amount of compensation for his service in waiting upon the customers. The storekeeper exchanged his time for an equal amount of the time of those who purchased goods from him. The actual cost of the goods bought was paid for in cash, the labour note of the customer was given to the merchant to pay for his service. It ran something after this fashion:" Due to Josiah Warren, thirty minutes in carpenter work. - John Smith" Here was the application of the principle of labor for labor, the cost principle , in its most primitive form, which was subsequently modified to allow for the different valuations of the various kinds of labor.

The idea of labor notes originated with Robert Owen[2] , but Warren's application of it was original and proved entirely successful. Though at the beginning the equity store met with scant encouragement, it was but a short while until it taxed all the reformer's time and energies. The merchant on the next corner soon founds himself without occupation, and requested Warren to explain to him the method of conducting business on the equity plan. The founder of the movement was only too happy to assist his rival to convert his place into a "Time store", and delighted to see so quickly an instance of what competition could do in enforcing the adoption of more equitable methods of exchange.

Warren's store was a labour exchange where those who had products to sell could dispose of them, provided the goods where in demand, without having to give the lion's share as profit to the middleman. It was also a bureau for labor seeking employment, and thus served to direct the reformers attention to the long and useless apprenticeships by which the common trades where hedged around. He wished to disprove the need for long terms of industrial servitude, and this desire led to the idea of a cooperative village. Full of enthusiasm for the principles which he was now convinced would solve the deeper economic problems of society, having tried them in regard to the distribution of wealth, he longed to see them applied to production. "

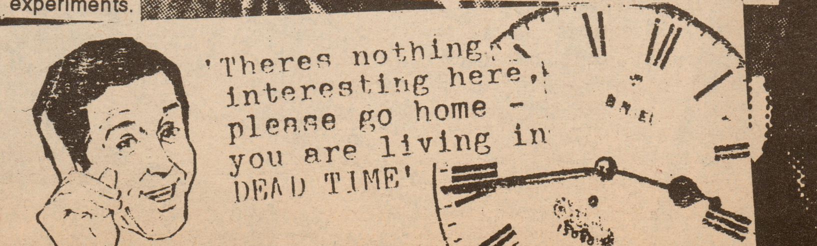
Warren started his first Equity village in Tuscarawas County in Ohio, and though largely successful , it was abandoned after outbreaks of malaria and problems with the inhospitable land upon which it was built. He then went on to numerous other projects including several other experimental communities , work on a number of successful inventions , mostly to do with printing presses and in conjunction with this also published a number of pamphlets and newspapers including his "Peaceful Revolutionist". In 1851, a new village dubbed Modern Times was founded based on principles put down by Warren. Despite the land on which it was built having relatively poor soil the village started to thrive, largely thanks to Warren's economic principles as well as a general abstinence to laws and authoritarian forms of solving conflicts within the community. It wasn't long before Modern Times fell victim to a media smear campaign sensationalizing and to a large extent ridiculing the village.

" Despite the persistent misrepresentations and the withering slander to which the colony was subjected during its earlier years, the pioneers prospered. But after reaping so much of the undesirable fruits of notoriety, the name was change to Brentwood , under which the appellation is still known.

Writing to an English friend in 1857, one of the settlers Edward Linton, asks: " You have been here, sir, and I ask you, considering the natural obstacles to overcome, if you ever saw greater material success attained in so short a time by the same number of people without capital, and with only their hands and brains to operate with , under all the disadvantages of habits formed by a false education and training.... And as it regards individual and social happiness and the entire absence of vice and crime , I am confident this settlement can not be equaled."

" Broad avenues, tree shaded streets, pretty cottages surrounded by strawberry beds and well-tilled gardens, formed the outward appearance of Modern Times. The occupants were , industrious and had learned to mind their own business, while readily cooperating with their neighbors for mutual advantage. They were free from sectarian dissensions, law-courts, jails, rum shops, prostitutes and crime. No one acquired wealth save by his own industry, Long afterward the people who lived there during the years that the principles of equity where the only laws among citizens, looked back with regret mingled with pleasure on those pioneer days of effort to achieve a higher social ideal.

It should be remembered that the equity villages did not fail in the sense that New Harmony, Brook Farm, and numerous other similar experiments failed. The Modern Timers had no trouble over property or forms of government. Each owned his house and land, and by mutual understanding political or civic authority was dispensed with. None felt responsible for the failure of his neighbors, and only aggressive or invasive action was resented by combined action. The panic of 1857, which in New York City alone threw upward of twenty thousand people suddenly out of work, shattered a manufacturing enterprise that had been successfully begun in Modern Times. Before the effects of the ensuing industrial depression had cleared away, the country was in the throes of civil war, and all hope of success was for the time dissipated"
The principles upon which Warren's time store and living experiments were based on helped build a practical and working base for other projects, businesses , communities and trading schemes intended to be less hierarchic and exploitative than their capitalist counterparts. Many of today's coops and cooperatively run businesses are rough incarnations of Josiah Warrens experiments.



GUERILLA ECONOMY

As a creature conscious of economic workings and dedicated to the radical recreation of the way things go, surviving within society can sometimes be a tricky skill. But fortunately many of us live within a society where there exists a vast surplus of goods. Both necessary and trivial. In revolutionary economies surplus goods get distributed to areas where there is a scarcity. In the Spanish revolution for instance factories would regularily distribute their surplus to communities and other factories in solidarity with each other. In western countries it often gets thrown out. Sometimes the surplus stays inside the stores or distribution centers. Not distributing the surplus is an economic policy designed to keep people reliant on the power of the distribution centers. They profit enormously from this power and as mentioned above their hold on the distribution of goods keeps money flowing up that fucking pyramid to the money grubbing capitalist evil geniuses at the top.The economic guerilla should aim to circumvent their control and liberate goods from their clutches. This demands creativity, skill, experience and bravery. If you can't afford to buy it, take it, is an old social libertarian staple principle. For the modern day economic guerilla it would be more like : take it anyway! The economic guerilla should aim to flatten all social inequality and become through eco-guerrilla activity self sufficient and autonomous. Sheheit's targets should most desirably be the most economically exploitative entities around. Most of all the economic guerilla would aim to take what sheheit needs.

So for now I'll leave it at these two experiments and shoplifting info, though there are more that I didn't have the time to get to before going to press. In future issues I'd like to explore other economic experiments and go into the way of pyrate some more. Anyone wanting to send in interesting bits, articles , history, ideas etc please do!

the clever term alter eco was ripped off of EYFA (European youth forest action) who are also dabbling with notcapitalisms. EYFA PO Box 9415, 1090 GC, Amsterdam Netherlands / email: eyfa@antenna.nl

[1] A bobbin is Manchester LETS unit of exchange named after spools used in cotton processing. For Manchester LETS the bobbin is meant to roughly equal 1£.

[2] Robert Owen was the founder of New Harmony where labor notes where also used.

the politics of theft free goods-free people

stolen from Work & Play vol2 #1 Oct/Nov 1980

In 1970, Henry Ford II lamented that "if business could learn to manage people as intelligently as it managed money and facilities, American industry would enter a new era. We still have a long way to go in that direction and we have to hurry because the people we manage are getting more and more impatient." The fact of an unmanageable and impatient working-class exhibits itself throughout world capitalism's social factory all the time. The lack of work discipline (read ethic) - absenteeism, sabotage, and production time lost due to strikes and fucking-off - has been worrying the bureaucrats of the US, USSR, China, and other countries increasingly in recent years. The US has some of the highest incidences of refusal of work. Last year a study reported by **US News and World Report** stated that workers were three times as lazy on the job as they were 25 years ago.

Complementing struggles against work are price boycotts - the refusal to pay for desired goods and services, also known as self-reduction. The weekly Manchester Guardian recently stated that shoplifing, which is one form of self-reduction, is a way to not have to cope with boring uninteresting jobs. Other forms of self-reduction including fare evasion, non-payment of taxes, and electricity theft can be seen in a similar light. Newsweek even recognized the explosion of bank robberies in 1979 as an element in the struggle to supplement decreasing wages. And interestingly enough, both the Russian and Chinese news agencies have reported increases in "hooliganism" and thefts from the state, including bank robbery.

By far the most popular form of self-reduction is shoplifting. In the US it is estimated that for 1978, 140 million people shoplifted over $8 billion in merchandise, and four out of five workers removed even more than that from their workplaces. This amounts to a significant reappropriation of goods.

In France, shoplifting is considered an extension of the spirit of May '68 gone underground - the sport of millions. The sport's popularity is international. To further it, a group in Denmark once dressed up as Santa Clauses, went into stores during the Christmas rush and gave things to people, telling them not to bother paying.

The undermining potential of shoplifting is highlighted by the system's response to it. First declared a crime carrying the penalty of death in Britain in 1698, this was changed to deportation for life in 1820. But D.P. Walsh notes in his book, **Shoplifting**, that, "both children and adults continued to steal, almost as if there were no punishment for it, indicating that even the most horrific of 19th century punishments had no deterrent value, except in the minds of the legislators." These days most shoplifters are not prosecuted, nor are the penalties so severe. The legal system would be overwhelmed. Instead, shoplifting and work-place thefts have heralded one of the growth industries of the 70's and 80's - the security industry which tries through private cops, radio hypnotics, and various magnetic devices to stop the **free** flow of goods.

As a form of struggle there are pitfalls with shoplifting. Some people who get to be very good can find themselves becoming conspicuous consumers through it. Others become propertarian, "You can't have that food. I stole it." And finally, although it is a fairly generalized practice, it is not coordinated among participants and, as such, it is a partial and fragmented struggle.

Transportation, particularly mass transit, is another area where there is a significant amount of refusal to pay occuring. New York City's transit authority estimated that over 140,000 people per day were beating fares in 1975. San Francisco Muni officials won't provide or don't have an estimate, however there is no doubt that thousands of people per day practice fare evasion here.

The New America Movement (a socialist group aspiring to be a political party) called on Muni management to "stop fare evasion" in a platform they supported when fares were hiked in San Francisco six months ago. This and a couple of other points in the platform highlight problems with them and other organized left groups generally. The other points in question were a demand for improved MUNI management (all workers should love that!), and an increase in parking fines and fees. (Isn't austerity for the sake of work fun.)

Fare evasion is the way many of us take direct action to cut our transportation costs. It includes paying less than the "proper" fees in pennies, using old transfers and passing them on, sneaking in, and finding drivers who look the other way. The call to stop fare evasion is a call for increased policing of all of us by using cops or whatever it takes. This policing makes the work of commuters who are compelled to go to work and pay for the "privelege" that much harder. Recently many bus riders have been confronted by MUNI cops demanding to see whether their fast passes are real or not, contributing even more discomfort to an already uncomfortable ride.

The idea of enforcing some kind of payment also suggests that there is such a thing as a fair price. It just isn't so. As no wage, no matter how high, is a fair wage, no price on anything that we **have** to pay for is a fair price. A price is always a lien against an income.

Another lien against the wage is taxes, the means that the government uses to increase the amount of time that we work for free. While it is the corporate class which can be found in the halls of congress complaining about double taxation, it is in fact workers who are double taxed; first by being **compelled** to produce and reproduce capital in order to gain the means to live - a wage - and then by having some of that wage taken away so that the state can ration back some of the goods and services they produce.

US News and World Reports has stated that 20 million Americans avoid paying taxes by working in what they call an underground economy. Most of these people are working for wages off the books so that they don't have to pay taxes on their sweat. And, in the last couple of years the IRS has geared-up to catch working people who do things like claiming too many dependents. Last summer (1979), eleven Sonoma State Hospital workers did just that. Also, by conspiring together, they formed the embryo of the form of organization a working-class rebellion could take - a workplace or shop committee.

Finally, US utility companies estimate that they lose over $41 million in revenue to people who find ways to rip them off for electricity and gas by tampering with or otherwise sabotaging their meters. Of the 3 million New York customers provided electricity by Consolidated Edison, the company says that one in five has engaged in electricity theft. Company officials state that they are confronting a common attitude that Con Ed is one of these big corporations which deserve to be ripped off, and Ronald Reagan laments that apparantly there are a lot of modern day Robin Hoods who rationalize that it is perfectly alright to steal, as long as the victim is a big corporation. The Robin Hoods are on this of the country as well. PG&E has caught over 2000 of those heinous meter tampering criminals over the last year. Many more are presumed to be involved in such practices. Meter tampering is not the only kind of rate refusal that utilities are having to worry about. For instance, the whole town of Crystal City, Texas refused to pay their utilities due to increased costs. More and more people are becoming hostile to shouldering the costs.

There is no doubt that struggles against payment and therefore work, are going on in one form or another in all small and large communities of this country. Besides the ones mentioned, there are rent strikes, squatting, free credit card calls, and many others. Self-reduction in the US is a collective phenomenon in that almost everyone does it. However, it is not yet an activity which is consciously coordinated among the participants. Also, its political content — the class-struggle as a struggle against working and paying — is not recognized. The eleven Sonoma State Hospital workers and the Crystal City action are indications of the possibilities. Elsewhere, in Italy for example, there is wide and conscious participation by people in these kinds of activity. The result has been that many neighborhoods have been able to keep their utilities on without paying for them for over two years.

People are beginning to see the importance of direct action, which lies in the fact that people take their own lives into their own hands. In such cases, the rules, laws and decisions of authorities are sabotaged and authorities are regarded as an extraneous power. Just as refusal of work sabotages productivity demands; refusal to pay is simultaneously a wage struggle and a sabotage of the price mechanism and the need for a wage. Direct action whatever form it takes can have no mediators, party or union leadership. It has to be both the means and the end for the working-class.

—JESSE JAMES

SOME SHOPLIFTING TIPS

•**Target** ideally the bigger places like malls , chain stores and supermarkets. Bight the biggest beast first. As a form of guerrilla economic redistribution of wealth this should be an obvious plan of attack. This is both strategical and practical. Corporate chain supermarkets normally have relatively low security and have wide variety of goods. Malls also. Mall bookstores especially are hassle free deserving arenas for economic re-appropriation from the top of the pyramid. Books can then be read and resold to more locally rooted second hand book stores, bringing resources back to the local economy. This brings political/economic power closer to the people and in effect helps everybody lower on the economic ladder. Cheaper goods which support smaller more self determined businesses. Then again too much respect for the commodity's role even seen strategically is unhealthy, so is making items of low value seem too important. Let's be realistic. Liberating a candy bar from some corner store is not going to put much of a dent in their business.

•**Pockets**. The best ones look the same empty as they do full. Army pants typically have good baggy pockets at about the perfect height. If you make your own shopping pockets , do them so they can be accessed without making any awkward movements. Pant pockets open ideally between wrist and finger level.

•**A newspaper** makes an excellent concealing device. Especially good for comics, records, magazines, CDs etc.

•**Alarms:** Cutting alarm tags off while in the store , if done discreetly (use sleeves to conceal sharp razor) can render these beepers harmless. Also stickers and labels can be popped or peeled off easily. If this is to messy or impossible , one can instead make an alarm proof bag by lining the inside of an appropriate bag with fly screen, duct tape or tin foil or a combination of the three. Some places have silent alarms intended to create a situation where shoplifters may be busted quietly and without a mess(see *if caught* below).

•**Be aware of shop detectives**. Be conscious of conspicuously recurring consumers always in your vicinity. If you know they know, either go ahead and disconceal items to put them back or buy them, preferably out of sight of the detective but if necessary do it in front of it.

•**Minimize noticeable movements**. Practice graceful and invisible motion. Zen connection fluidity and beauty may take you beyond petty theft consciousness.

•**Be picky**, steal only the very best.

•**If caught** , don't be too reserved to run or if absolutely necessary fight your way out of a bad situation if a successful escape looks feasible. Beware of vigilante workers , security people or other heroes. Mall and supermarket patriotism produces some die hard fighters who will risk life and limb to catch a thief. The economic guerrilla should in the case of being caught create an unignorable mess and ideally make the apprehension of a shoplifter a loud, chaotic and nerve-wracking experience for the store detective. As in all cases of arrest , the victim should scream and show symptoms of extreme pain when manhandled or otherwise touched in any way. Threats of lawyers and lawsuits against individuals and the business made audible to bystanders will further add to their trouble.

•**A good bag** makes for bigger booty. Best ones I've tried stay open but can't be seen into , hang at the hip, are made of thick fuzzy material that doesn't noticeably change shape.

•**Teams** are good for big loot. One person wear a backpack , the other fill. One can remain fairly inconspicuous and always be on the watch. Two people facing each other , looking over each other's shoulders cover entire aisles in Supermarkets easily.

•**Cameras** Many stores have cameras in them these days. Most of them are intentionally blatantly noticeable - they are there to scare you. Hold on to your wits. The trick is if you can see the cameras, you can avoid them- all stores have blind-spots - areas that can not be seen by cameras. A bit bigger risk are cameras hidden in mirrored panels- either on the ceiling or in pillars- these too should be avoided as should be these dark or mirrored balls or half balls stuck in the ceiling. All these should be completely avoided since you don't know which way the cameras are facing , many stores put in these fake cameras, panels or balls to increase consumer paranoia. They aren't always watched though. In some stores (Walmart in the US for instance) , cameras record the days activity on video tapes which are then watched by staff who cut out the best shots of shoplifters to circulate around their other stores.

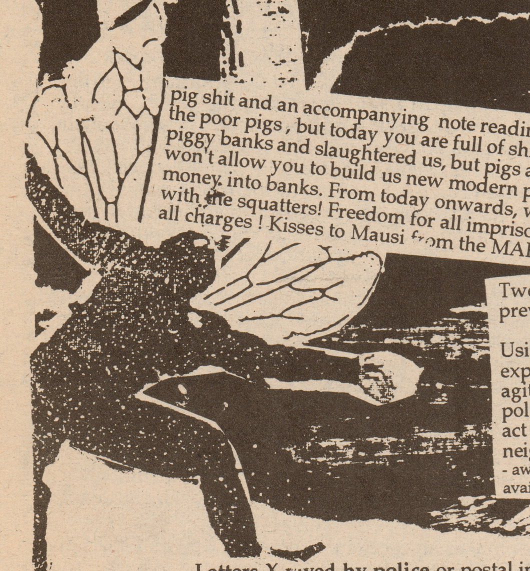
•**Co-ordinated shoplifting commandos** can pool sensory resources for a many eyed heist. Someone watch for workers while somebody else performs awkward movements, cutting off tags or otherwise conspicuous moves. A system of discreet hand signals can also be worked out to make communication silent and to the point. Useful signals could be made to point to the presence of store detectives, cameras, urge to leave, that everything's cool, whether or not an items portrudes noticeably from clothing etc. Start simple.

MISCHIEF AND CHAOS ANNOYING THE ESTABLISHMENT

And Frith called after him, "El-ahrairah, your people cannot rule the world, for I will not have it so. All the world will be your enemy, Prince with a Thousand enemies, and whenever they catch you, they will kill you. But first they must catch you, digger, listener, runner, , prince with the swift warning. Be cunning and full of tricks and your people shall never be destroyed. -Watership Down

Cunning and full of tricks, and our people too shall never be destroyed. Heads out of the sand my friends, fine tune your ideologies with emanations of chaos , not words of Marx, part the hazy cannabis clouds, and look out into the potential decay of anerisian excess. Every rich man's toy contains multiple possible games. Bank windows look better in shards. Why allow police cars to be misused when they make such excellent fires? Shaken up , post-explosive dust allows itself to settle in new and untried ways. Psycho social combustion plus physical deconstruction of power constructs is revolution inside and out. Start simple , glue locks, paint the walls, liberate goods, create situations. Once mischievous forces are in motion and the heart is with it ascend to bigger and better things like deconstruction of prisons, re-building machinery and liberating animals from cages and prisons. External flames mirror internal fire. don't get caught.

CHAOS in 80s berlin



Early 80s animals and squatters fight together

12.12.80 around the time of some fairly heated battles between squatters and pigs in W. Berlin , 600 white mice hidden in cornflakes boxes were smuggled into Karstadt department store's grocery section . After eating their way out of boxes , they proceeded to eat their way through the abundance of food which now surrounded them. The communiqué issued by the MAF (Mouse Army Faction) : "This consumer shit has stunk for a long time and we won't let these American colonialist Mickey Mouses make asses out of us anymore. We don't want Disneyland for Karstadt must be in mouse's hand. For us prison walls are only blocks of cheese. We'll eat up everything which destroys us."

A couple months later , middle of February, in an attack on forty banks the rolling pig kommandos stuffed bank letter boxes with pig shit and an accompanying note reading in part : " You shit on the poor pigs , but today you are full of shit. You made us into piggy banks and slaughtered us, but pigs are animals too . We won't allow you to build us new modern pig sties. you shit your money into banks. From today onwards, we shit back. Solidarity with the squatters! Freedom for all imprisoned squatters! Revoke all charges ! Kisses to Mausi from the MAF Kreutzberg!"

Twelve rats rushed through city hall after being made homeless by previous squat evictions.

Using the police president's letterhead , a letter was forged explaining that the clashes between police and squatters were agitated by false police who had no connection to the actual police. the letter went on to urge people from the neighborhood to act independently against the fake cops attacking their neighborhood.

- awkwardly translated from German language fun-guerrilla manual *Spaßguerrilla* available in German info shops probably

Australian Mischief

•Canberra 1995 - Nude statues of Prince Philip and Queen Elizabeth undergo a series of attacks. The statues entitled "Down By The Lake with Liz and Phil" are of the naked Royal Couple reclining comfortably on a park bench next to a lake near the High Court. On the night of their unveiling anti-monarchists strike, smashing the Queens head off and drawing a predictable condemnation from the sculptor. Further hi-jinks ensue the following day with off duty police officer Carey McQuilian (an ex-Vietnam Vet) traveling all the way from Sydney with clothing and glue in attempt to clothe the couple. Whilst in the process of doing so, McQuilian is interrupted by a cyclist who tries to restore the artwork to its original state. After chasing the cyclist off , Williams is confronted by a co-ordinator of the Canberra National Sculpture Foundation who enters the fray with a hammer and sign stating: "This sculpture has been ceremonially vandalized by someone with a small sense of tolerance and freedom and an even smaller sense of humor". McQuillian responds to this by calling him "bloody disgusting" and trying to spray glue over the hammer. While bystanders laugh their heads off the sculptor welcomes the uproar stating "I don't care what people think about it as long as they think.". A few days later the statue loses its head again.

•Sydney 87- Panic ensues when a toxic chemical spill is staged in Town Hall station after dry ice and colored water is spilt from 44 gallon drums by people in radiation suits. Planted commuters cough, gasp and fall until the police arrive busting up the hoax.

•Brisbane 88- A huge factory broadcasting speaker is hung out of a building in Fortitude Valley near a stop sign on a quiet street. When hooked up tape loops playing "Two beans plus two beans is four beans" amongst other strange songs and cut ups. The speakers could not be seen and the weird messages reverberated throughout the area with seemingly no origin.

•Melbourne 88- Pedestrians paint in their own zebra crossing along the Princess highway. Cars observe the crossing and it soon proves popular.

-excerpted from HOW TO MAKE TROUBLE AND INFLUENCE PEOPLE available from Slab o Concrete , PO Box 148, Hove, BN3 3DQ , UK

Letters X-rayed by police or postal inspectors can often be made unreadable (to them) if wrapped in a sheet of carbon paper with the messy side outwards. There are different methods used to read unopened letters. Sometimes letters are read with a tin camera like thing mounted on the end of a wire which is stuck into the corner of an envelope and the letter is read from inside in which case carbon paper doesn't help much in which case you need to develop an intricate uncrackable code! The carbon paper method apparently works better with the typical X-ray and unfold via computer method. Well, lets hope it does.

Often people find that **expensive official paper** matter contains incorrect information and needs to be **altered**. Break fluid has been discovered to remove writing made through carbon paper, as well as stamps and sombunall pen marks off of forms, train tickets and documents. Others have discovered nail polish remover to erase ink written by many a ball point pen. Where neither can quite do the job often a mild bleach solution can do away with traces left over. The defective ticket or document can then be corrected in the comfort of your home.

According to Jolly Roger , an easy and potent **SMOKE BOMB** can be made when you take 4 parts sugar , 6 parts potassium nitrate (salt peter). Heat this mixture over a LOW flame until it melts, stirring well. Pour it into a future container and, before it solidifies, imbed a few matches into the mixture as fuses. One pound will fill up a whole block with thick , white smoke. Salt Peter is used for curing meat and can be easier tracked down outside of large cities , try along the lines of butcher shops or their suppliers. • Another easily made smoke bomb can be made by shredding ping pong balls into tiny bits, filling a paper cup with them in a way which makes their ignition easy. Beware though , smoke from ping pong bombs is not eco-friendly , a bit like burning plastic bags.

Powdered Graphite, according to some zine, is a very handy anarchist substance .[1] Not only is it conductive , but when squirted from a bottle , it leaves a highly opaque layer on the surface it comes in contact with. This substance has been known for years by poker machine cheats. It is sprayed down the coin slot and the electronic eye that's supposed to detect the coin becomes covered and thinks there's always a coin in the slot. Other uses are video spy cameras, fascist electronic equipment[2] and even as a dry lubricant for uses around the home such as in locks.

GREASEGUN JUSTICE - Been sacked from your job? Like seeing justice carried out? Or just wondering what a plant full of broken machinery looks like? Then , don't overlook the handy greasegun. Simply fill the greasegun with valvegrinding paste , adding just enough grease to make it flow through the nozzle smoothly . Then walk around giving every machine a servicing. Same principle works on bulldozers and construction machinery.

Persons known and unknown

how to be ready to disappear before you need to

What follows is a description of how to get a hold of alternative ID. It is based on what I did seven years ago.

Visit one of the big cemeteries in a large metropolitan area. Read the headstones of deaths around the time you were born. Cemeteries are usually filled section by section so you won't have to read every one from 1848 to 1993. Try to find the graves of people who died in infancy (though old enough -more than six weeks - to have been issued a birth certificate). Note their date of death , names and ages at death if given.

Armed with this, take a visit to St. Catherines House in central London. This is a public Building , a bit like a library, so treat it as such. It is here that they keep a complete register of births , deaths and marriages for England , Scotland and Wales.

You can consult all documentation in the building (what a free country we live in !) Back track from dates of death of your chosen people (if you know what ages they were when they croaked, so much easier this will be). When you have found the entries , simply fill out application forms for a copy of their birth certificates. They ask you if you want a short or full certificate. I got the full one, the difference is it has a little more info such as space for a name of the father if any and not a lot more. Cost when I got mine was £6 and ¢10 respectively for short or full. Also , you have to put who you , the applicant, is. I just made up a name and signed it. You also have to ask whether you want it posted or to come back three days later and pick it up in person. Don't matter much , which you do, except to have an address which is "safe" if you choose that option.

So far you have broken no laws. Local historians and family tree freaks order up certificates all day long and its a good government money spinner. So no need to get worked up over it.

Armed with a copy of your certificate, you now sit on it. Dirty it up a bit and leave it for six months or so. After a suitable delay, choose a busy social security office, such as Kilburn for example where there are a lot of Irish, a place where they are used to people applying for allocation of an NI (Irish people are entitled to NI for both Britain and Eirie[3]). You then go in and ask for an application form for a national insurance number. You will probably not get dealt with there and then , but have your name and address taken and be given an appointment to return with your birth certificate. At the interview you will tell them you have lost it or never had one (because you never lived in brick, born and brought up as a traveler, or are Irish: you will have to play the part to go with whatever explanation you give). NI is usually given out just before you leave school, so if you never went to school you maybe can't read or write much or that fast - geddit ?

As far as I remember , you will have to pay some more money with your application , sign it and give an address for the card to be sent to - you don't get it there and then in person. So again, make it safe - it could now be construed that you are trying to obtain ID with intent to defraud. 6-8 weeks later, you'll get the card through the post, and away you go. Get a job (!), sign on, whatever[4].

If you want to rip off a bank, apply for an account. You now need a passport[5] or birth certificate. You get fuck all to start with - a cheque book with no guarantee card and a cash point card to take out only what you have put in. So you've got to wait again. Move some money in, take it out, back and forth for six to nine months, until you look like a regular drone. Then apply for a cheque card and away you go again.

The ability to become someone else in a hurry is a process you have to sort out now, before it becomes necessary. Because when the time comes to disappear it will be too late to go through this process.

From Green Anarchist magazine

1 It actually says that powdered graphite is an anarchist substance. Is it because the undefined shape of powdered graphite doesn't hold to any rigid authoritarian forms of control ? Is it because powdered graphite lends its solidarity to anarchist troublemakers or because individual particles of graphite behave in a non-hierarchical manner when co-operating to coat the lens of a video spy camera or fascist machine (see below).

2 The electronic equipment subscribing to fascism , can it be turned around using the anarchistic qualities of powdered graphite?

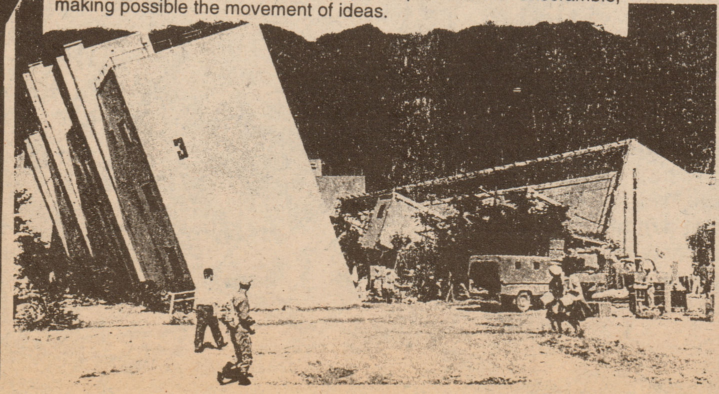
3 The Irish angle might be a good one - the IRA , bless them, blew up all of the Northern Ireland records a decade or so ago.

4 The only way they can prove you are not the person you "adopted" is to prove you are who you actually are. There was, at the time I done this. and I believe still the case, that there is no cross reference between births and deaths between any government department in the UK. You'll only get caught if you get stopped with two sets of ID or get visited at any address you give and have your legal id there.

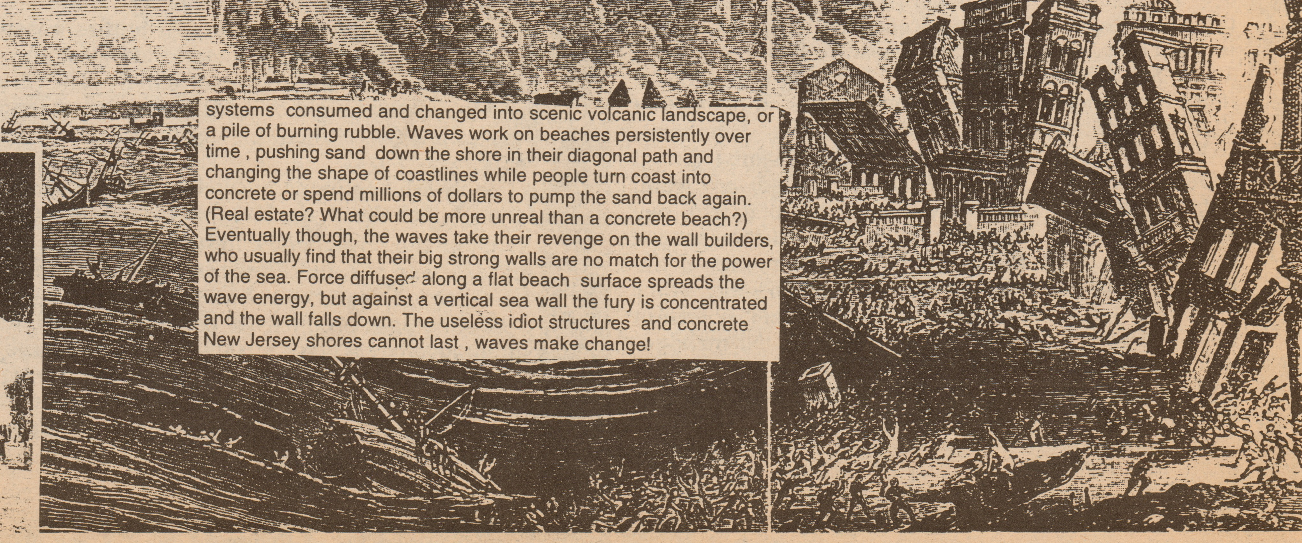
5 One year passports can be got with a letter to your address, a birth certificate and a bus pass. For ten year passports , you need to send away your birth certificate and have your photos countersigned by a doctor, cop , teacher or some other upstanding geek of the community. Probably to be avoided. Also to be avoided is the medical profession as a whole as your death is on file , somewhere along with your birth.

Vibrations, clumping and other side effects

The Law of Clumping , observed and documented through patient and laborious experimentation, describes the following repeated phenomenon: things come in clumps. Cars on the highway, customers to the register, pens in one's possession, craziness, bad shit, good shit, inspiration, sickness, job offers, treasures found in dumpsters, you name it. Sometimes the flow is thick and sometimes the waters recede for a while, gathering force for another onslaught. Patterns of ebb and flow conspiring as waves of varying intensity. Waves creating disturbance, the opposite of stagnance. Disturbance creating everything: electrons move as waves, combining and recombining with other electrons with other electrons in constant undulating motion to make matter and energy happen. Circles making cycles, rolling rocks around , crushing boulders into sand for the sandman to use to make dreams with. Waves traveling across oceans , creating eddies and undertows, turning water into force. Kinetic energy causing beaches to ,move miles, islands to disappear , ships to sink. Sound created out of vibration causing waves for ears to receive and decode, light created out of vibration causing waves for eyes to perceive and unscramble, making possible the movement of ideas.



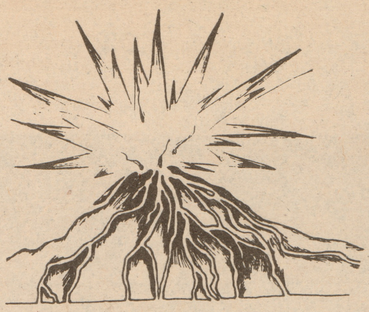
Earthquakes make seismic waves on the crust of the earth , pictorially displayed on the Richter scale . the shifting of plates beneath the ocean creates huge tidal waves called tsunamis which grow up to 200 feet high and travel between 300 and 600 miles per hour. Volcanoes spit out waves of molten lava that flow down sides of mountains and engulf entire cities, the way Mount Vesuvius consumed Pompeii with 20 feet of ash and submerged Herculaneum in a sea of boiling mud . Centuries later , archeologists dig out casualties whose look of horrified surprise has been well preserved by the volcanic material. Entire elaborately built and well-believed-in systems consumed and changed into scenic volcanic landscape, or a pile of burning rubble. Waves work on beaches persistently over time , pushing sand down the shore in their diagonal path and changing the shape of coastlines while people turn coast into concrete or spend millions of dollars to pump the sand back again. (Real estate? What could be more unreal than a concrete beach?) Eventually though, the waves take their revenge on the wall builders, who usually find that their big strong walls are no match for the power of the sea. Force diffused along a flat beach surface spreads the wave energy, but against a vertical sea wall the fury is concentrated and the wall falls down. The useless idiot structures and concrete New Jersey shores cannot last , waves make change!



Energy built up under pressure must explode. Force after time must give . When we create a big enough force , we can make waves to create upheaval and chaos, just like the earth's mantle does. Little eruptions happen here and there , causing ripples on our personal Richter scales. A battered woman kills her abuser, or a fed up worker throws a wrench into the machine he runs. Sometimes the pressure gets to be so much and the combined forces of frictional resistance so powerful that the eruptions reverberate to remoter stratospheres. L.A. bursts into flame. Chiapas erupts with uprising. The walls of Attica echo in riot.

Clumping continues

Constructions of a simple and flexible nature survive quakes the best and cause the least amount of casualty. The architects of the complex lies beneath our feet have for the most part convinced themselves that the ground they are building on is stable and unchanging. And so stone and concrete are piled up so that people can walk around on top of each other without even messing up their hair or having embarrassing moments. And when the earth yawns and trembles, these rigid towers of Babylon flatten like pancakes and crush the people inside of them, causing more person made damage than the earth's fissures and bubblings do. Electric wires are severed and fires leap between tightly packed buildings. Shelters turn on the sheltered and become deadly.



People tend to think of California as the earthquake central of the United States (prayers to each personal equivalent of Poseidon , the god of the sea and of earthquakes, muttered furtively each time the Bay Bridge is crossed). But actually, the most powerful earthquake ever recorded in the continental US took place in New Madrid , Missouri in 1811, completely rearranging the Mississippi river in places , but luckily only causing less than a thousand deaths , due to the sparse population of the surrounding area. Just eight years earlier an earthquake in densely populated Tokyo killed 200,000. Oddly , the New Madrid quake did not occur along a fault line, but in the middle of a plate.

Yucca Mountain , Nevada , may become the place of the first permanent dump for the most deadly radioactive waste from nuclear reactors. Yucca mountain is on land belonging to the Western Shoshone nation according to the 1863 treaty of Ruby Valley. Of course that this treaty has been repeatedly violated by the federal government , and the treatment of Native territory by the US as though it was the nation's dumping ground for what the inhabitants of other areas don't want in their back yards is nothing new. How

convenient for the government , as heirs to a legacy of genocidal policies, that this cite was chosen (incidentally , without investigation of the other proposed sites) for a nuclear waste dump. The crust of the earth in this area is far from a docile host waiting to valiantly cradle this dangerous material through half-lives until it is no longer deadly for humans. There are 32 known ACTIVE faults within 20 miles, there have been several earthquakes in the last five years creating the possibility for groundwater to rise, in which case, the site could explode from the flood, dumping tons of toxic material onto the land and its inhabitants. Another example of the assumption that the earth is stable and unchanging. Blindness to the natural chaos and change that is happening right now deep down underneath us. The urge to install order, to pave the over and forget tensions and fires swirling around inside and sometimes erupting on the surface of this ball that we are all sailing through the universe on.

The ancient city of Antioch (now Antaky, Turkey)) was built partly on soft ground and suffered from earthquakes since the beginning of its history. In AD 115 the city was almost totally destroyed by an earthquake, but as the city was in a strategic military position , it was rebuilt again in the same place. In AD 458 it was again destroyed, and a generation later 30,000 people died in another quake. The inhabitants of the city of St. Pierre, on the island of Martinique, were forewarned of an oncoming eruption of the nearby Mt. Pelee when boiling mud and lava fell into a sugar mill and killed a few dozen workers, but experts and government officials assured the people that there was no threat to the city. Three days later a wall of flame came sliding down the mountain and engulfed the city killing almost all the 30,000 inhabitants in three minutes. One of the only known survivors was a prisoner being held in an underground cell.

In the last 500 years , around 3 million people have died in earthquakes. In the last 400 years , 500 volcanoes have killed about 200,000 people. Everything in life , as Albert Einstein once observed , probably mumbling through his white mustache and causing his hairs to jiggle and tickle, is vibration. But actually , life occurs in the space between not enough vibration and too much vibration . Vibration caused by earthquakes and volcanoes create side effects , and the earth, hungry for movement and capitalizing on the instability created, starts to slide , to sink, to melt, to disappear, to burst into flame, to gather into huge waves that sweep across the ocean and crash onto land.

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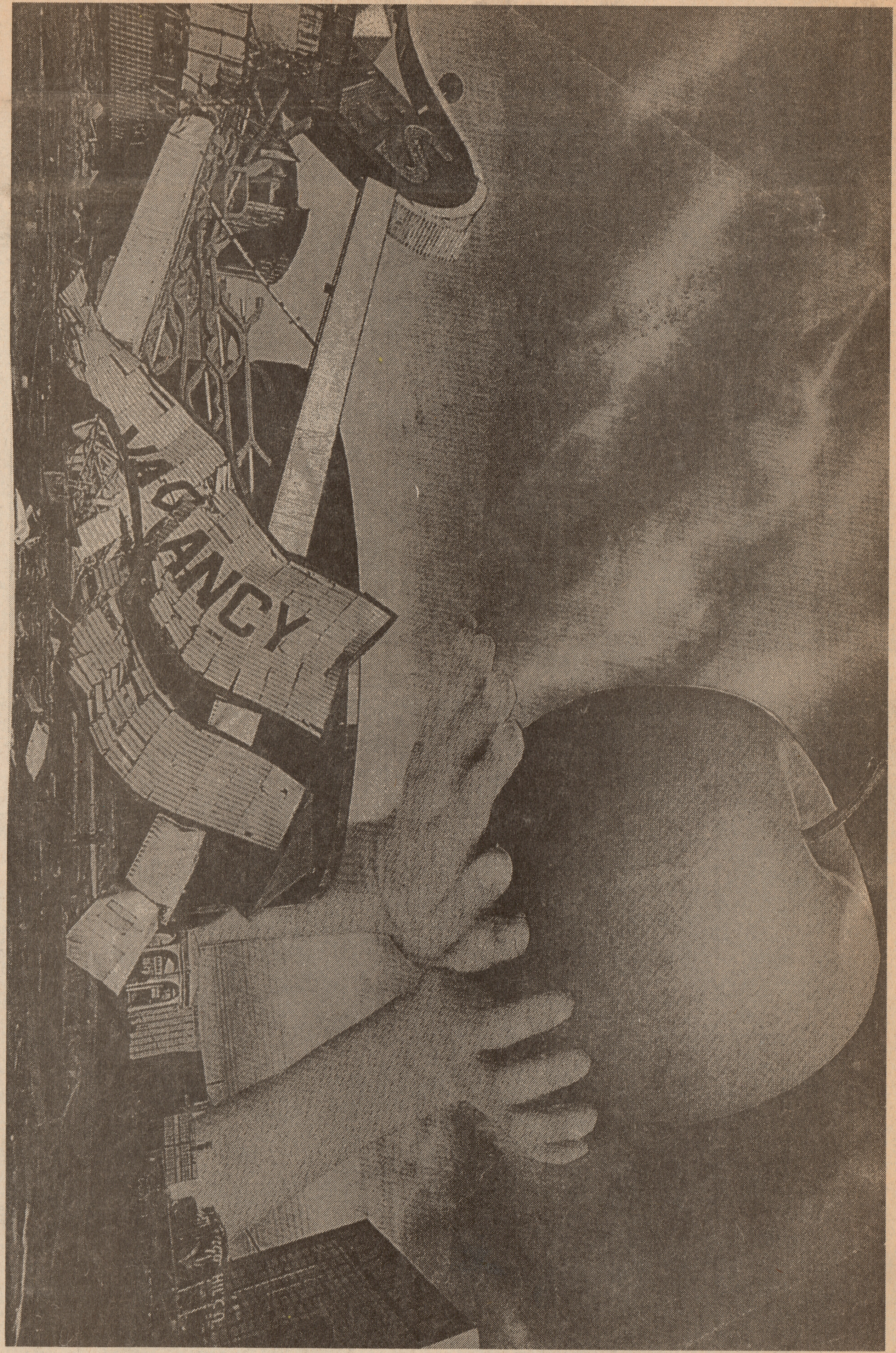

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